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*The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.*

## Some Problems of Adjustment in the Life Situations of Children Nine to Eleven Years of Age

ERNEST J. CHAVE\*

The Junior has problems of his own. From nine to eleven he has problems which are peculiar to this stage of his development. In adjusting himself to his rapidly enlarging and increasingly complex environment and in assuming the social responsibilities which rightfully belong to him he has a hard task. Could his capacities have been carefully developed up to this period, and could his education have been rightly directed before he became a Junior he would have had a fair chance to make good.

But as a matter of fact the Junior child is handicapped in many ways. His skills and capacities are not equal to his tasks. The education given him at home, at school, on the playground, and in the various institutions of society that have had a part in controlling his conduct, has for the greater part been a blind hit-and-miss process. Many of his instructors have given him unnecessary problems to solve. Most of them have been unsympathetic or unintelligent towards his critical experiences. Some of the problems that he has to solve as a Junior might better have been solved before this age, and right habits and attitudes could have been established. But tradition, prejudice, and a *laissez-faire* policy have stood in the way. Even now as a Junior he is little better known and his education goes blindly on.

The need is for a scientifically directed program of education at each stage of a child's development, and for all the agencies of the community that are affecting his life to cooperate. Since we cannot step back in the process of his education we must try to avoid multiplying mistakes.

The study in this article is a part of a larger study made by the writer of the life-situations of a group of Juniors. The community selected for the investigation was a district in Chicago and the group studied was six hundred and fifty children of grades four, five, and six in the public schools. They were observed in their reactions to both physical and social environment. Their tendencies, habits, and attitudes were analyzed, and some of the difficulties they experienced in adjusting themselves to the demands upon them are herein noted. The child's point of view is considered primary in the whole discussion.

The basis used in presenting this material is the experience-giving, life-situation. Many of the problems might have been considered from several angles, but the majority of cases are simply described from one, and the reader is left to make the wider application. The problems of adjustment considered in this discussion were in the larger study two sections of an eight-section chapter describing the problems of adjustment arising in the life-situations of nine-to-eleven-year-old children and listed from the point of view of Time, Health, School, Reading, Play, What They See and Hear, Home, Church and Religious Ideas, and Community. The sources of the data were personal experiences of the writer with individuals and groups of this age, interviews with

\*Dr. Chave is Minister of the First Baptist Church, Sioux Falls, South Dakota.

parents and teachers, and written answers of three hundred and sixty-five of these Juniors to four propositions: three things I am scolded for most; three things I hate worst; three things I am most afraid of; and three rules that everybody, including myself, ought to obey.

(1) *Problems of adjustment in the home.*

One of the most difficult problems of adjustment for these youngsters seemed to be to control their natural desire for new experiences. They wanted to test out their environment, and discover the meaning of things for themselves. Many times they were scolded for being destructive when curious investigation was their only fault. If they were not provided with plenty of material upon which they could experiment at their own pleasure they would find materials for themselves. Some parents crushed out this natural and valuable creative instinct by developing a fear of the consequences of destroying anything. Children were apt to regard many things as common property unless they were taught otherwise, and unless they were provided with things they could call their own.

More interesting even than the material environment about them, these busy youngsters found the people and they tried them out. The home provided more opportunities than anywhere else, for the rules and penalties were usually less rigid, fears were less strong, and the spirit of love permitted greater freedom. They would try out the baby, a brother or sister, either or both parents, or anybody that they could get an interesting reaction from. On the whole they seemed to prefer adults. Some became a nuisance in this regard, and several illustrations were found of spoiled children who made life miserable for all about them.

Various classifications of children's faults have been attempted and might be used here.\* However, the fact is that most faults were found to be the result of a complex of causes. In any particular occasion it was felt that the whole situation needed to be known to classify the fault. The list of scoldings in the home, given below, suggests clearly the difficulty in attempting any classification. Many times the children did not understand the reason for the scoldings and complaints at their conduct. They showed that they felt their parents were unjust and had misinterpreted their actions and had no hesitation in saying so.

In the listing which we now give those scoldings which are of like character are grouped together. The answers are not separated by age or sex, for the differences were more in the provoking situations than in the kind of overt acts. Children of nine said that they were scolded for practically the same things as children of eleven and, in the large, girls and boys listed the same faults. They were given thus:

Telling lies, telling stories, telling fibs.

Telling things I shouldn't (about home happenings).

Swearing, using slang, saying naughty words.

Disputing, contradicting.

Annoying father or mother, saucing parents.

Talking back to persons older than myself.

\*The Conquest of Children's Faults, E. L. Cabot; *Religious Education*, 10:239-252; A Parent's Study of Children's Lies, E. A. Leonard; *Pedagogical Seminary* 27:105-136; Why Children Lie, W. Oppenheim, *Popular Science Monthly*, 47:382.

Fighting, quarreling.

Pouting, impudence.

Talking when someone else is talking.

Disobeying, hesitating to obey, not minding.

Not paying attention when spoken to, not listening.

Doing things without permission.

Not wanting to go to bed, not wanting to get up when called.

Being naughty.

Not wanting to put on the clothes mother wants me to.

Running away without letting mother know.

Not coming home on time.

Going to my cousin's without telling mother.

Breaking cups and saucers.

Breaking my glasses.

Breaking something.

When I am not careful, carelessness.

Taking things which do not belong to me, stealing.

Spending money when I shouldn't.

Spending money without permission.

Spending money foolishly, buying things I ought not to buy.

Not giving baby sister things she cries for.

Slapping the baby, hitting children younger than I am.

Being mean, saying mean things.

Teasing, being unkind.

Bothering my big brother when he is studying.

Scolding my little brother.

Bothering my sister.

Bossing my younger brother.

Not wanting to take my little brother out.

Picking up the baby.

Breaking my brother's playthings.

Being jealous.

Getting in the mud without rubbers.

Getting ink on my clothes.

Getting all dirty, not keeping clean.

Wearing out my clothes too fast.

Getting my clothes dirty and torn.

Misplacing my things.

Making the house dirty.

Tracking mud into the house.

Not hanging up the towel.

Getting the washstand dirty.

Untidiness, not hanging up my clothes, leaving clothes around.

Not keeping my bedroom clean.

Not bringing the right things when sent to the store.

Not wanting to go to the store, not wanting to go errands.

Fussing when asked to do something, mumbling to myself.  
Pouting, being cross, fretfulness.  
Not being quick when sent to the store.  
Dreaming, building castles in the air.

Forgetfulness, forgetting to go to the store.  
Not giving the dog clean water, not feeding the dog, or cat.  
Not closing the door.  
Forgetting to practice my music lesson.

Not talking plain.  
Talking to myself.  
Reading out aloud, talking too loud.  
Making a racket, making too much noise in the house.  
Arguing with my sister.  
Talking too fast, talking too much.

Coming to the table with dirty hands or face.  
My table manners, not eating nicely.  
Putting my elbows on the table.  
Leaning back from the table.  
Eating with a knife, leaving spoon in my cup.  
Eating too much spaghetti at a time.  
Talking at the dinner table.  
Walking in front of people.  
Getting in people's way.  
Not being polite, incorrect manners.  
Chewing gum, sucking my fingers.

Poking over my meals.  
Not eating everything before me.  
Biting my finger nails.  
Not combing my hair.  
Dirty finger nails.  
Practicing on the piano with dirty hands.

Getting mad, losing my temper.  
Getting a frown on my face when I do not want to do a thing.  
Teasing for something I want.  
Keeping on begging for things I cannot get.  
Always wanting to buy something.

Not getting dressed quickly enough.  
Not sewing buttons on my clothes.  
Not wanting to do the dishes.  
Not helping my mother, being lazy.  
Not taking care of the baby.  
Not helping my sister with her reading lesson.  
When I get so interested in a book I do not hear when I am called.

Getting too excited.  
Saying "Wait a minute," or "I don't know."

Sliding down the stairway.  
Losing money on going to the store.  
Being careless and losing things.

Just what scoldings amounted to depended greatly upon the temperaments of both the parents and children. With some parents it was simply a reminder of error, and a suggestion toward a correction of the fault. With others it was a sign of impatience and helplessness. Instead of trying to find a remedy the parent nagged or scolded, concluding by inflicting some punishment. The punishment might be entirely unrelated to the correction of the fault, and the scolding and punishment only separated parent and child. Parents failed to be consistent in their demands and the child was often at a loss to find the proper adjustment. The tendency came to be in some cases for the child to adjust himself to the parent rather than to the situation. Such faults as stubbornness, deceit, crying, coaxing, bargaining, sulking and the like often seemed to arise in this way. Sometimes the child developed mechanisms for getting his own way. For instance, a ten-year-old girl would run away and dance with joy when she had been able to stir her aunt into a temper. Her aunt's temper was a mechanism of which she had found the control and she thoroughly enjoyed putting it into operation.

Children were overheard boasting to one another of their ability to get a teacher, or parent, or older person, "going." It was difficult to teach respect for older people. Many times the adjustment ought to have been made by the older person more than by the child. In the exercise of discipline children would suffer a great deal just to find out how far they could go. They would stand a lot of scolding and even a whipping if they could gain a point over a parent. One mother reported a special problem in this respect. Her nine-year-old lad showed absolutely no regret when reprimanded for disobedience. He always had an excuse ready and took cheerfully whatever punishment was given. If he was punished by being sent to bed early he would say that he was tired and glad to go to bed. If he was kept from playing with other boys he settled down to make the best of it. His mother would spank him, but even then he was master of his feelings and showed no sign of defeat. His brother on the other hand was obedient and considerate, and his sister was very amenable to reason, but the problem of discipline and control of this boy was quite different. The mother failed to recognize that which was a natural punishment for the boy because he could conceal his feelings.

An unfortunate complication was seen in the case of another nine-year-old boy. This youngster had learned to do little annoying tricks which his father regarded as clever and liked to recount to visitors in the presence of the child. The mother confessed she could not handle the boy and that he would make her so nervous that she would have to go to bed. He had no regard for her authority and enjoyed the feeling of power he had over her. A scolding was to him just a stimulus to exasperate his mother further.

Another situation was that of a nine-year-old boy who was not particular to obey his mother, but never disobeyed his father. When asked why he replied, "Papa never forgets." Children were careless or indif-

ferent to the requests of both teachers and parents when they failed to hold them responsible for what they were asked to do. The writer saw both boys and girls who when asked to do something would study for a moment the person who asked to see whether it would be necessary or wise to obey, and then respond according to their conclusion.

Whenever faults were the reflection of parents' faults they were the most difficult to correct. Lying, half-truths, deceit and misrepresentation were often of this type. The one who should have corrected the faults was unable to do so because of his own bad example. Inconsistency is not a good teacher. Here are a few illustrations of these reflected faults:

(a) Nine-year-old girl: "My eldest girl," said one mother, "is nervous and of an impulsive temperament and becomes impatient when restrained. Her impatience causes her to become impatient to me. Sometimes when I tell her to do a thing she will toss her head in a most impudent manner. This often causes me to become impatient with her and sometimes to reprove her sharply. Perhaps my impatience causes a like reaction in her, but I am perplexed to know how to deal with her."

(b) Eleven-year-old boy: This boy's father had the habit of speaking sharply and irritably. The boy would reply in the same tone, making the father angrier. The mother persuaded the father to see that his boy's tone was simply an echo of his own.

(c) Ten-year-old boy and eleven-year-old girl: Mother and father had family pride and strong racial prejudices. In so far as the children were being taught to live up to the standards of inherited courtesy and refinement it seemed good, but very undemocratic attitudes and strong prejudices were also being instilled in the children's minds.

(d) Ten-year-old boy: He had traveled extensively with his mother. His mother boasted of their superior advantages and the boy assumed a tone of superiority toward other children. He was already insufferably egotistical like his mother.

(e) Ten-year-old boy: His father was a tease and this boy enjoyed teasing his younger brother, but neither father nor boy could stand teasing themselves.

A closely related type of problems was that in which the faults were not corrected but tolerated, excused, or even approved. A child might get to be clever in little tricks, or sayings, or ways of doing things, so that he amused grown-ups. But that which amused for a time later became a real annoyance and a difficult habit to correct. For instance, a ten-year-old boy, an only child, had the habit of exaggerating, of telling deliberate untruths, simply to make an impression. His mother regarded it as clever. But in a Sunday School class he was a nuisance, for he would try to outdo any story that another child would tell by reciting a fictitious experience of his own. And in another case a nine-year-old girl had lost all sense of responsibility. Her mother had paid her fifteen cents a week to hang up her night gown, but when the girl became careless the mother considered it too much trouble to remind her. The child got all the money she wanted anyway and there was a maid to take care of her things, so "why should she worry?" Too many faults were tolerated or excused, the parents finding it easier to let

cases of disobedience or irresponsibility go unchecked than firmly to insist.

Other situations presented other problems and we give a number of illustrations. Each is a different problem of adjustment that the parents were finding difficulty in helping their children to solve.

(a) A mother of three bright lads found her youngest boy, a nine-year-old, repeatedly staying away from school and going to the park or off fishing. The lure of the outdoors was too strong for him. He was put in charge of an older brother and seemed ashamed not to be trusted. But still he would occasionally break away. He wanted to discover things for himself and the school did not give him any chance for adventure or discovery.

(b) A nine-year-old boy ran away one night and slept in a packing box. It rained and he awoke cold and wet, but he hung around till morning and went to school without going home. His parents found him hard to manage and his teacher could not keep him busy. He read faster than the rest of the class and was restless in school. His ideas gained from reading and from the movies seemed to have prompted this escapade, and he was continually getting into trouble.

(c) Eleven-year-old girl: She came home from her music lesson one day and went straight to her room without saying a word. When she came out her mother saw she had been crying and asked the reason. She had difficulty in finding out for she did not want to tell. Her mother asked the teacher what had happened and found that she had been corrected before the other children and was humiliated. It had wounded her feelings, but she would not acknowledge it. The teacher had not understood the nervous sensitivity of the child and had hurt her.

(d) Ten-year-old boy: He ordered a gun and some cartridges from an advertisement he had seen in a Sunday School paper. He did not tell his father for he was afraid his father would say it was no good and discourage his buying it. When his father found out about the gun and asked how much it had cost, the boy told him twenty-five cents. This was only half of the actual cost, but the boy did not want his father to think he had been "stung." His ethics were controlled by the idea of a good buy.

(e) Eleven-year-old girl: She was very fond of young men. Her big brother was her chum, but she had not learned to control her feelings toward other young men that she liked. She preferred older boys to those of her own age. Her mother had difficulty in getting her to guard herself against free unrestrained affectionate behavior toward them.

One other matter that deserves some detailed attention is that of money allowances. Children have very definite needs for money. Although most of their wants were provided for, these youngsters had many occasions when they wanted to spend some money of their own. There were things they wanted to buy themselves and they wanted to share with others in different projects that required money.

There were four ways, in the main, that these children seemed to get money. They would steal it from their parents or others. They would find a job and earn it. It was given to them in irregular gifts from different people, or they had a regular allowance, usually supplemented by extras.

Stealing was the natural way of the child meeting his needs when he wanted something that he was not sure of sympathetic help in obtaining. Money lay around most homes without anyone apparently keeping account of it. Very few children were given a part in reckoning the family budget and they did not know the value of money in terms of household necessities. Both the "best" and the "worst" homes experienced the same trouble. Teachers told of children bringing money to school and giving it away or buying candy freely and sharing it with their playmates. Parents came to them frantically asking for assistance when their loss was discovered, or the stealing uncovered. In one case a child of eleven persuaded a younger child to take a bill from her mother's purse. Then she took and spent it, giving the little one a reward. In another case a nine-year-old had stolen a ten dollar bill and had had a glorious time spending it for rides and eats. He was a bright lad but came from a home that gave him no training whatever, and in school he was such a problem that in their helplessness they put him in a class of abnormals.

Earning money gives children a new feeling of power. But some parents found it difficult to give their children a chance to earn money without paying them for tasks which they ought to have accepted as their regular share in the household duties. Some were paid for practicing, but practicing was thereby put in the category of distasteful tasks, instead of being regarded as necessary for a worth-while end. Neighbors or friends often paid children for little errands or services rendered, but there was the danger of children thinking only of the money to be gained instead of the service to be rendered, and just at the age when altruism needed to be encouraged. Many boys made money selling papers and magazines. The Curtis Publishing Company has given special attention to developing this field for boys. They have many pamphlets on their schemes. A survey made among Seattle newsboys showed that 79.2 per cent of the elementary boys selling newspapers and 95.8 per cent of elementary boys selling Curtis publications were living under normal family conditions.\* Economic compulsion was not the chief reason for their selling, but a chance to make money of their own. Fifty per cent of these boys had bank accounts. The writer found many boys selling Curtis publications and also the *Literary Digest* and doing well. Not many younger than eleven were trying it, but a few younger ones worked at it occasionally, very often as sub-agents of older lads.

Occasional gifts did not solve the problem. The youngsters did not know what to count on and were continually begging for money. They did not learn the value of money in relation to the family income. They developed no systematic habits of saving or spending money. Any offering they took to church or Sunday School or that they gave to any special cause had not much more meaning than participation in a social custom.

A regular allowance with a careful training in the value of money seems the only solution of the problem.

\*Newsboy Service, A. Y. Reed, School Efficiency Monograph, World Book Co., Yonkers on Hudson, N. Y., 1917, p. 175.

*(2) Problems of adjustment relating to the Church and to Religious Ideas.*

Illustrations were frequent of the difficulties these children had in getting comprehensive ideas of God. They were distinctly limited in constructing their images and drew absurd conclusions from their different impressions. Orthodox expression did not by any means imply an orthodox understanding. Their words often had a far different content from those of the adults they were following.

A mother of three boys and a girl (girl ten years old) said, "My children have never asked any questions about God, Jesus, the future life, or such matters. Perhaps it is because I have never opened the way. But I do not feel competent to give them much help, for my own theology is too shaky. When they do ask me anything I answer them to the best of my ability, but am frequently forced to say, 'My dear, I do not know. You must read your Bible and think it out for yourself, or ask your Sunday School teacher.'" Very likely the Sunday School teacher would be unable to give much light either, and when the parents were not concerned about getting an answer why should the child be?

The following three letters show the limited comprehension of the children of this age. They were written by bright children from good Christian homes, two of them from college professors' homes. The writer asked these children to write to an imaginary child of their own age in Japan. They were told that this child did not know anything about God or Jesus, or what it means to be a Christian as we do, and that they must try and tell him so he would understand. If the letters were considered good enough they were to be sent to Japanese children through the missionary in Japan supported by the church. Here is what they wrote:

Nine-year-old boy:

"Dear Friend: I live in America. I am 9 years old. God made the earth. I pray to him every night. God watches over us all the time and sees that we are good children. On Sunday I go to church and learn about God. Jesus is God's son and was killed and hung on a cross. He lay in the grave 3 days and then came to life, so we will have two lives if we go to heaven. Jesus made many people well that were sick.  
J. S."

Ten-year-old girl:

"Dear little Japanese Friend: I am a little girl ten years old. I live over in America. I go to Sunday School every Sabbath day. I learn about the great God in heaven. Heaven is a more beautiful world than ours, although ours is very beautiful. God made the earth on which we live. He gave us many things. God sent a little baby down from heaven whose name is Jesus. God sent Jesus, who died on the cross. He died for us. Jesus made a great promise to the people which was when we died we would live again in heaven. We will meet our loved ones who have died before us. When Jesus was born he was laid in a manger which is in a barn. So you see Jesus' mother wasn't very rich. Jesus grew up and went about where he lived healing the sick, making the blind so they could see, and also teaching people about God, his heavenly father who lives in heaven. You may read many stories that tell about Jesus and his goodness. I am a Christian and to be a Christian you should love God and Jesus and take Jesus as your

saviour. Not take the name of the Lord thy God in vain. Be honest and not tell lies. Be kind to the sick, poor and blind. I hope that you will learn to love Jesus too, just as I do.

"Your loving little American friend,

F. O."

Ten-year-old girl:

"Dear Friend: I am writing to tell you about Jesus Christ. Jesus is our saviour. He loves everyone and everyone should love him. Jesus wants you to read the Bible. We are studying about Jesus in Sunday School. He healed the sick and made the blind well. He can walk upon the ocean. There are many wonderful stories about Jesus in the Bible. The father of Jesus Christ is God. God is the one who created the world. He made the stars, the heavens, the waters on the earth, the land and many other things. The first man he made was Adam, the first lady was Eve. God is the father of all of us. When God talks to you you should listen and obey him. If you don't he will punish you in some way. You are a Christian when you obey God, mind your mother and father and love everyone and be kind.

"Your friend,

M. C."

It was difficult for these children to straighten it all out. In the above, two of the parents were quite progressive in their religious ideas, but the children were being taught by teachers in the Sunday School who were rather traditional in their expressions. The children were meeting magical ideas of God and religion in some situations and in others more rational expressions, and they had to make up conclusions of their own. Here are three more illustrations of how confusing the problems were:

Conversation of a mother and her ten-year-old boy, reported by the mother:

Mother—"When you think of God what does he seem like to you?"  
Boy—"Oh, God is a spirit."

Mother—"What do you mean by that?"

Boy—"He is like an angel, but is everywhere, here and inside of us, telling us what not to do, but he is not an angel."

Mother—"Who is Jesus?"

Boy—"Oh, Jesus is brother to God."

Mother—"But he lived as we do."

Boy—"Yes, he was a man, but he now lives in heaven with God and is always our friend."

Mother—"What does heaven seem like to you?"

Boy—"It is up in the sky and there is a place there for us all after we die. But we are not alive, only God and Jesus are alive there."

Mother—"Why don't you like to go to church?"

Boy—"I can't understand much of it and it is long and I get tired and want to play."

A little sick ten-year-old girl asked her mother, "Mother, where is God?" "Everywhere," the mother replied. "Is he on my bed? Is he on my pillow? Is he sitting on my head?" . . . The child became so excited that it was difficult to calm her so that she could be left in the room alone.

One evening while looking up at the starry sky an eleven-year-old lad said to his mother, "Did God make it all?" and immediately followed it up with this poser, "Mother, what is God?"

Other questions of these children as stated by their parents are of such kinds as these:

- What does sacred mean?
- What is God like?
- Is there any Satan?
- Is it right to ask God to help you in the day time?
- Why do I have to pray?
- What do you mean that God is a spirit?
- Will God make my whooping cough better if I pray?
- Are the stories of the Old Testament true?
- Could anyone do miracles like Jesus did today?
- How do we know that Jesus ever lived?
- How do we know that there is a God? Perhaps the world made itself. Father, who discovered God?

Some of the children were only idly curious and were easily satisfied by an answer. But others were intensely serious and troubled over their problems, at least every now and again. Often they did some careful thinking and asked logical questions. Mocking or skeptical criticism often raised doubts in their minds. A little girl came in from Sunday School and was telling her mother the story of creation and of Adam and Eve as she had just been taught. Her eleven-year-old brother broke in by saying, "Don't believe all that bunk." This boy had developed a spirit of contempt for everything called religious and had influenced the attitude of a whole class. They would have nothing to do with Bible study, and seemed to enjoy the reactions they got from parents and teachers when they assumed the irreligious and indifferent attitude.

This particular situation was an aggravated example of what the writer found in several classes. Boys displayed the rebellious spirit a little more plainly than girls. They would say, "We know all about that; we are tired of listening to that kind of a story about the Bible and Jesus." A group of girls of the same age would not say the same, but they would pay no attention to the teaching that did not interest them. Groups of ten- and eleven-year-old boys and girls did not care for meaningless platitudes, nor for stories that were not nearly as good as those they heard in school or read for themselves.

Most children found it difficult to fit prayer and the unseen God into the mechanics of their world. Some had been taught to say formal prayers, but in different cases it was found that these had no real meaning to the children. Two cases show their reactions:

A mother of an eleven-year-old boy was sick. She suggested that he pray to God to make her well. He replied, "Thought Dr. A. was attending to that." The mother wisely replied, "All help comes from God, even the doctor's skill."

A nine-year-old girl who had whooping cough asked her mother if God would make her better if she asked him. The mother told the child to try and see. She confessed that she wasn't sure what to tell the child. The child didn't get better very quickly and was not very enthusiastic over the experiment.

Every situation in which the child found examples of praying tended

to present a problem of adjustment. In the church and Sunday School the significance of prayer varied according to the persons who conducted the worship, the reverence in the assembly, and the extent to which the prayers and talks were suited to his needs and understanding. A few homes preserved the custom of family worship and a great many more had grace before meals. The feeling attitudes stimulated in these children varied according as the prayers were conducted in a perfunctory way, or with a deep reverence and a desire to realize a real consciousness of God.

In the matter of evening prayers some children repeated purely formal phrases, or indifferently omitted saying prayers. Others had developed a beautiful loving relationship with God. A fine illustration of this latter attitude was seen in the case of a little nine-year-old girl. She would repeat her formal prayer, "Now I lay me down to sleep," then add petitions like "Make me a good girl," or more specific ones, as might be suggested by her mother, like "Help me to be more careful in what I say." Then rising from her knees she would kiss her mother good night, and climbing into bed would regularly throw a kiss into the air saying, "Here is a kiss for God."

The values put upon prayer by these Juniors varied greatly. With some it was evidently not much more than participation in a social custom, and no question was raised as to its value. But with others there was a distinct expectation of definite results from prayer. Perhaps the values, as far as the Juniors themselves were concerned, might be summed up as follows:

1. With some, prayer was taken as a matter of course as a part of a more or less pleasing ritual, either at bed-time, or in a family or church worship. The same or similar words were repeated in the same subdued manner, in the same posture each time, and the occasions were the same or similar. Hence very little thinking was done in such cases. And even where the boy or girl tended to ask questions as to the character of God or as to the significance of prayer, the custom was practiced without hesitation if the habit was formed.

e. g. A ten-year-old boy asked many questions such as "How do we know there is a God?" "How do we know Jesus lived?" "Is there any heaven?" Yet this same boy felt a definite duty to pray and said that you must address God, and thank him, and ask his forgiveness and help to do right.

Another eleven-year-old boy whose mother was accustomed to talk to him of the big world in which he lived, and who had studied *God's Wonder World*, had a problem in his mind as to what God was like. Yet it did not hinder him from praying each night, nor from asking for special help whenever he felt the need of moral strength.

2. In different cases the attitude of the child was clearly a reflection of the parents' attitude toward prayer. With some there was an expectation of definite things as a result of prayer, and with others there was nothing more expected than a general support and "blessing."

e. g. A nine-year-boy in a very devotional home had never been encouraged to pray for material things, and ordinarily did not do so, but always at the close of his memorized prayer he would ask for a blessing upon himself, his family and his friends.

A nine-year-old girl would often add to her regular prayer a petition asking God to take care of all the starving children, to give them food, and to make them happy. This girl's regular prayer began, "Dear Father, listen while I pray, Forgive all wrong I've done today." One evening as she finished this prayer her mother suggested that she should ask for forgiveness for a particular wrong that she had committed that day. She replied instantly, "I've said it already." Her prayer was more than words.

A boy of eleven years would repeat the Lord's Prayer and then range widely in sympathetic petitions. He would ask God to reform various social conditions, to regulate fires, crimes, all wickedness, and to bless all in need.

In one home a girl of nine and a boy of eleven had learned to say prayers when younger, but the mother said she did not see any value in them and the children grew careless so they had been dropped and were apparently not missed.

3. In a few cases the children expressed a satisfaction in a certain feeling that came from praying, and they said God helped them. Some gave special value to prayer at night time and others to emergency situations.

e. g. An eleven-year-old boy asked his mother if it was right to ask God to help you in the daytime. His mother replied that God would always help you in some way. Then he said, "I like to pray, for I always feel better inside for praying."

In different cases the children showed the effects of repeated teachings of parents and Sunday School teachers. They believed that God would help them to do right if they prayed when tempted. They had an impression of an unseen being who was watching to condemn wrongdoing and to punish the offenders, but who would approve a decision to do right and help to effect it.

The difference in freedom allowed in the Church School from that in the week-day school presented a real problem. When discipline was attempted by appeal to reverence, respect for others, and self-control the results were disappointing, for the child had not formed such habits and expected discipline to be exacted in a different way. He tended therefore to develop a disrespect for the church. Various forms of this disrespect were shown.

In one class of ten- and eleven-year olds the boys would come into the class room, put their feet upon the table or chairs, throw books at each other, mark up the books, or generally do as they pleased, showing defiance at restraint. They lacked any spirit of reverence, or pride in their class or school, and did not care at all for the example of their behavior on others.

Another group of boys were accustomed to run all over the church on week days when they came to gymnasium classes. They had no feeling of reverence and no sense of responsibility for the appearance of things in the church.

One lad was caught tearing a page out of a Bible to make some notes on as secretary of his class. And in several cases the writer checked youngsters for marking or tearing or being careless with the church books. But in looking over the Bibles and hymn books in different

churches he found a considerable number with pages torn out, while lists of hymns and orders of service had been scribbled in on the blank pages of others. Older people were the greatest offenders.

Among the excuses that the writer found that children gave or that their parents set forth for them not going to Church or Sunday School, or for them not being regular in attendance were these:

(a) Parents did not go and were not interested. Sixty per cent in one Church School had neither father nor mother members of the church.

(b) Teachers untrained and unable to handle these juniors. One girl of ten said to her mother, "Our teacher can't teach. She can only read something out of a book." And a boy of eleven said of the man who was trying to teach his class, "He is a joke. He can't teach, but he lets us have lots of fun."

(c) Failure to use graded lessons and modern methods. Some teachers "re-hashed" Bible stories each week or did a bit of poor preaching to their class. One little girl objected strenuously to her teacher continually preaching at them. Different ones said they were tired of having the same thing over and over again and wanted something new, or of practical interest.

(d) The opening service of the School was not arranged so that the youngsters wanted to take part. Hymns were not suited to them. One ten-year-old boy seemed to thoroughly enjoy that fine Christmas hymn of Phillips Brooks, "God hath sent his angels," but on being asked his reason for liking it said, "Because it is lively and loud." Only a few schools attempted any variety or some system in themes for the opening service.

(e) Nothing was considered practical. There was nothing for these energetic children to do that seemed to count. Sunday and the teaching they received and the services they attended did not seem to connect with any other part of their life.

Death did not seem to have influenced many of these children. Most had not seen a dead person and did not know what bereavement meant. A few had, but they reacted quite differently. A little girl of nine whose father had been accidentally killed attended the funeral, saw the casket taken away and scarcely showed a sign of grief. Others were seen who were heartbroken at the loss of a relative or playmate. In the answers of three hundred and fifty children as to the three things they were most afraid of, only two mentioned death. Their attention was centered on the present while the future life had little meaning.

One or two other problems of the child in relation to the church may be briefly summarized as follows:

His relation to the church as a member. Different denominations had different customs and the expectations of the child varied accordingly. In the ritualistic churches preparation for church membership was a fixed system and at eleven he was trained for admittance at twelve. In the non-ritualistic churches practices varied, but many were swept into the church after a revival service without any training. There was no developmental program in the church for these young members and in many cases they were forgotten as soon as received.

These Juniors were seldom made to understand the reasons for giving money to the church, and were not led into interests that would

stir real sacrificial giving. They were most often given the money for the collection, and sometimes, not appreciating the significance of their gift, spent the money on the way to or from Sunday School for ice cream or candy.

How to spend Sunday. The teachers in the Sunday School gave general principles. Some children were allowed great freedom, while others were much restricted. It was difficult for these boys and girls to get any practical solution. They did not know really what was right and what was wrong to do on Sunday.

They had little interest in the singing of the church. They stood silent or fidgeted about during the hymns. Yet in day-school they joined heartily in the songs and at camp you couldn't keep them from singing.

They did not understand denominational differences. A few had sectarianism drilled into them and prejudices were already fixed, but many were wandering from church to church. Parents in many cases decided their church by the one their child chose. The most natural way was for playmates to go to Sunday School together. Explanations of denominational differences were sometimes made by speakers who talked, fortunately, right over the children's heads.

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## A Curriculum of Experience?

A. J. W. MYERS\*

One of the commonest convictions expressed by religious educators is that the present curricula are unsatisfactory. It is about fifteen years since, after a long, hard fight, graded lessons were introduced. Much water has flowed under London Bridge since then. Indeed that short span of years almost comprises the history of the modern movement in religious education. It is easy to under-estimate the amount of concentrated attention that has been given to this enterprise in that time. Theory, quite properly, has been discussed. Scientific principles have been propounded. It is little wonder if practice has been outstripped.

Time duration is but a rough and inadequate measure at best. In these dozen or score years progress has been rapid not only in religious education but in every realm. The war, discoveries, inventions, revolutions in thought and outlook have made these few years an epoch. The question now arises, Are we in much the same position in regard to the Graded Lessons as the Religious Education Association was twenty years ago in regard to the Uniform? Have we come to the place where we must recognize not only that the present lessons are inadequate but that there is an entirely new basis for curriculum making?

This seems to be the direction of thought at the present moment. In the past the idea was to select material, especially from the Bible, that was suited to each grade; now the aim is, as commonly expressed, to work out a program of experience. This experience is not to be artificial but made up of the normal, every-day purposes and experiences of the pupils of each particular grade. It is to be a curriculum of expe-

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\*Professor in the Hartford School of Religious Pedagogy.

rience rather than a curriculum of literary selections or literature. Most educators will agree with this as a rough statement of the end in curriculum making. Articles are constantly appearing along this line. It expresses something after which we are seeking.

It is easy to say "a curriculum of experience" and it sounds well; but what precisely does it mean? What is a vital experience? Provided the theory is right can vital pupil-experiences ever be caught in cold print? If not, how can a curriculum of experience ever be set up? If this is not the idea at all implied in such courses of study, just precisely what is meant?

Some things are clear. Such courses would have to be built up in large part for the community where they are to be used. Would this compel us to recognize that, for example, New York City is not the United States? That New England is not the world, not even the foreign mission lands?

Would an experience curriculum include, let us say, not only the attitude of the Jews to the Samaritans, but (if this were vital in the experience of the pupil) the attitude of the United States to the Japanese? Would such a program be safe for democracy? Might it include not only the discussion of autocracy in the reign of Solomon or in the eighteenth century but such things, if they existed, as autocracy in business today? Would such a course be safe for the church? For the director of religious education?

Many problems cluster around this theory, some of which have not been discussed with sufficient fullness. It would be well if someone made a thorough analysis of the situation. It would help to clarity of thought. One or two observations may be made here and a few questions raised.

1. Experiments under trained leaders ought to be prosecuted. But it will be easy, under present conditions and attitudes of mind to reproduce conditions that existed before Uniform Lessons were introduced. It was a time of chaos when each did that which was right in his own sight, as far as the selection and preparation of his lessons was concerned. There is a tendency in the same direction today. Is such a result, on the whole, desirable?

2. Some attempts already made to present a curriculum of experience either present a set program for every one to follow or provide little more than dry bones. Is the former much advance over other courses? In the latter case no doubt these bare bones breathed and were full of throbbing life to those who worked them out; but not to the readers. Is such a course a gain or a loss to the ordinary school?

3. Obviously no course of study can present even a fair sampling of every day experience. One day of an ordinary pupil's life would supply enough material for, perhaps, months. At any rate a selection must be made. Only typical, significant experiences can find a place. But what is a significant or typical experience? What are the criteria for judging? Are every-day humdrum experiences to be used? If so, how can they be presented so as to attract and hold attention? If not, how can pupils be led to see that all of every-day life is sacred; that religion is for the every-day life? What is a significant experience anyway? The fall of an apple in an orchard might be most significant.

4. Literature is, after all, a record of significant experience. Whatever else it may comprise, does curriculum making include the selection of literature, past and present? If good literature is omitted is there not a sacrifice of what is most desirable? This omitted, is there gain enough to match the loss? Will the new curriculum not make more use, rather than less, of literature?

5. It may be said that the project is the key. But one serious difficulty here, apart from those suggested above, is that if a series of lessons is to be a real project is it possible to write much to guide the teacher or the pupils? If very little help is given, the local teacher is thrown very much on his own resources. Is this too heavy a load for him to carry? If fairly complete instruction is given, does not the project become little more than a new name for the same old thing?

Indeed, is it not a fair question to ask whether some who profess to be using the project method and who are writing about it really understand what it means. Milton long ago discovered that "presbyter" might be but "priest writ large." Has not the educator often found it so in method? It is possible to cheat oneself and the pupils by assuming that a new name necessarily means a chance for free development while the fetters are as firmly riveted as ever.

It is evidently true that pupils may work diligently and enthusiastically at real projects that are of little or of questionable value in religious education. One may fritter away his time quite as well with a project as under dictation. The problem cannot be sidestepped. The enterprise itself must be worthy. And rigid care needs to be exercised that whatever is presented is religious education.

6. The free school idea (or Dalton plan) offers further enticements to enter upon new and inviting ways. It has elements of promise and corresponding pitfalls, as is true of most good things. One has but to examine some of the assignments or contracts to see that there may be the minutest control exercised on the part of the teachers and apparently as slight opportunity for any real freedom as in a school where authority reigns supreme and where every day's work is laid out with machine-like precision. Both project method and the free school offer wonderful possibilities if the inherent problems are thought through and if the fatality of thinking that words mean the thing itself is avoided. Nothing is to be gained, but much is to be lost by sliding over the implications and problems and taking a new name for the same old way. The religious educators themselves must be ready to revolutionize their own thought and method if necessary.

8. Must a large part of the problem of both curriculum making and method come down finally to the local teacher? If so, how must he be trained? By what process? In what way? Must there be a return to something like the apprenticeship method rather than to the doing of "practice work?" If such emphasis is to be placed on the local teacher will it inevitably mean paid teachers, larger classes and consequently new organization, architecture and equipment?

9. It is the pupil's own experience which educates. This includes normal experiences and (as part of these) hates, fears, prejudices and other emotional attitudes. Religion must get at the motives. This is one of the big aims of the project method. Whatever else is true it seems certain that expression must be found in the sharing of life, as

in the best family life. This calls for not only a new curriculum but a new alignment of forces. The home, with all its failings, is at least intensely interested in the younger children and is the most effective by far of all the educational agencies in shaping the life of the young. Must not the church school and the home—to begin with but these two—be bound together as real partners in the enterprise of working out the new curriculum? If the present stress leads to an integration of even these two agencies alone in the common enterprise—the religious education and conservation of childhood and youth—it will have achieved a noteworthy advance.

## The New Leadership of the Church

WILFRID A. ROWELL\*

When Francis of Assisi went to Pope Innocent III asking for the Papal recognition of his new brotherhood, the Pope refused to grant the request. The following night, in a dream, the Pope saw the great church building over which he presided, beginning to fall. Holding it up and saving it from destruction was the figure of the humble young monk whom he had so lately dismissed from his presence. Influenced by the dream, the Pope recalled Francis and granted his official approval of the new order. Historians declare that the new leadership brought to the church by these young men was the salvation of the church.

This incident is illustrative of a continually recurrent experience in the life of the Christian church. The official leaders of the church, steeped in authority and institutionalism, are blind to those dangers that constantly threaten the life and influence of the church. At the same time there arise new leaders, who bring fresh spiritual vision and enthusiasm to the old order. These renewing forces come not from the top, but like Francis, from the rank and file of common men and women. These new spiritual leaders, unknown and untried, inject a new religious fervor and a spiritual energy which little by little, guides the church along the right ways and adapts the old faith and the old system to a new and changing world.

Those who desire to be the new leaders of the church in these days will seek to emphasize the following ideals and purposes:

I. The New Leadership of the church needs to be a leadership in *The Quality of Life* and its motto should be "Blessed are the Pure in Heart." One of the marks of the modern age is its skill in adulteration. The commercial world is filled with articles for sale that have the appearance of quality but in reality are highly adulterated. So widespread has become this art in the realm of food distribution that the government has been compelled to come to our aid with a pure food law, creating standards of quality, to prevent the rest of us from being poisoned at our dinner tables by the avaricious food vender, and to assure us enough vitamines in what we eat to furnish us energy to do our work. Our furniture is superficially grained to resemble something it is not. It is cleverly veneered. Our willow chairs are made of paper. Our cloth is mixed with various percentages of cotton and wool. It is rarely that

\*Pastor Union Church, Hinsdale, Illinois.

we know the quality of what we buy. All this is but the outward expression of an adulterated soul and an impure heart. There is also among our American people an interest in quantity rather than quality. It is the size of things that seems to count, not their essential worth. This spirit has spread into the Christian church so that the size of the church has come to take precedence over its quality. In theory the Bible is the most interesting and vital book, but to many church leaders the book of annual church statistics is much more important. The quantity of church members counts in the eyes of the world more than their quality. In fact so largely has quantity filled the thought of church leaders that it is difficult now-a-days to tell the difference between a Christian and a non-Christian. The general appearance, the standards of business and social ethics are about the same.

In the face of these tendencies which surely dilute the power and influence of the church, there is a challenge for a new leadership in the quality of life. Toward this end there are two practical things that may be done.

(a) To begin an education in the *values* of life. A wise mother takes time to teach her daughter commercial values. She instructs her in the art of discerning cloth, whether it is all wool or part cotton. She teaches her daughter that the food value of prunes or peas does not consist in their size, nor in the highly colored art of the wrappings of the box or can. The elements that enter into the quality of life can be taught. There are certain elements that go into the making of life, as the warp and woof are woven into the cloth. What gives quality to life? Jesus gave a summary of the elements in the first part of his sermon on the mount—commonly known as the beatitudes. Whatever these elements had to do with blessedness, they had it only as they deepened life's quality—which in its turn created happiness. Jesus said they were—not arrogance, or worldly ambition or wealth or power, or ease or comfort, but rather—modesty, sorrow, generosity, moral ambition, the love of peace, and hardship.

It would be possible to sum up almost the entire ministry of Jesus as an effort to teach people the *values* of life. The value of the spiritual realities was disclosed in the parable of the "Pearl of Great Price." The outstanding characteristic of the merchant in the story was that he knew *values*. In addition to knowing values the new leadership of the church will practice values. There will arise among us a race of prophets and prophetesses who will seek, not so much to increase the size of the church as to deepen its quality. What is greatly needed today is a courageous pruning of church membership lists, on the one hand, and a more exacting standard of admission on the other. Better to have a church of ten real Christians than a church of one thousand names on a roll, representing average worldly people, carrying a certain veneer of sanctity. Has not the time come to start in the church as it exists today, a band of men and women, something like the third order of Franciscans—an order of people who, without advertisement or publicity or ostentation, would agree to set the quality of life as the first interest. A group of people—who with no sense of superior goodness—would yet resolve to do a few practical things. They would covenant together to worship God on Sunday, lead a life of prayer, teach their children religion, and give a tenth of their incomes to God.

(b) Another way in which the quality of life may be deepened in these days is to bring people into contact with other people of *Quality* and *Refinement*. The essential difference between people is not a difference of money, or education, or power, but a difference in quality of Character. Life's values can be taught, but they also can be caught. The best part of an education is its contacts with great and refined characters.

The great moral and spiritual movements of history have not been due to the work of the propagandist but to the inspiration of a fine character. One of the Evangelists in writing about Jesus' choice of the twelve disciples says that "He chose twelve that they *might be with Him*." In these words he revealed the secret of Jesus' method. Here was no summons to any great work, but only an invitation to a great companionship. Jesus knew that if he could have those men with him long enough to catch his spirit, there would be no need of anxiety over purposes or methods. If we read the story of Jesus and the rich young ruler aright, the command of Jesus to renounce riches was simply that the young man might be the more free to absorb an atmosphere. It is impossible to have a primary interest in money and have a soul receptive to spiritual influences.

Francis of Assisi gathered his first band of brothers about him by the simple winsomeness of his loving heart and the note of reality in his daily life. The first follower, Brother Bernard of Quintavalle, was attracted by his unselfishness, and finally won by his hold on God. His own heart melted as he saw the young Christian arise from his bed and spend the quiet hours of the night in that simple and constantly repeated ejaculatory prayer, "O Lord my God, O Lord my God." Gilbert Chesterton in his new book on St. Francis, writes on this point—"If we see a vast tumult, an appeal to the Pope, mobs of men in brown habits besieging the seats of authority, Papal pronouncements, heretical sessions, trials and triumphant survival, the world full of new movements, the friar a household word in every corner of Europe; and if we ask why all this happened, we can only hear one human voice, or see one human face under a hood. There is no answer except that Francis Bernardone had happened; and we must try in some sense to see what we should have been if he had happened to us."

The beginning of Methodism was in the spiritual refinement and moral discernment of one man—John Wesley. The note of quality and reality in his words, his life, his actions, were compelling forces that drew men to him. Today the outstanding example of the drawing power of spiritual quality is found in the person of Gandhi, in India. The people have named him "Mahatma"—i.e., "The man with the great soul." Not since the days of Francis has any one man won such whole-souled devotion of the masses of men as has this simple, homely, suffering man. His power and influence demonstrate to us anew the truth of our contention—namely, that this force is not a lost influence in the life of mankind. Those who seek to lead the church may well take fresh courage, and find new faith that they may follow the same road into the hearts of men.

It is the strange history of all new spiritual movements that all too soon the clear vision of the leader becomes dimmed in the eyes of his

followers. His simple and real ideas of truth become hardened into a system and the true force is greatly diluted. The system perpetuates the idea, but loses the freshness of life. The system produces not new prophets, but business managers, not poets, but reporters, not the vision of God, but the organization of men. There is a widespread dissatisfaction in our day with the formalism, officialism and institutionalism of religion, but few who protest see any help but the vain expediency of replacing an old system with a new system. There is evidence of little faith in putting one's hope in those elements of life, which, in the experience of the past, have given quality and reality to our religion.

Dr. T. R. Glover, the distinguished English scholar and lecturer, in addressing the annual meeting of the English Baptist Union a few weeks ago, urged in his incisive way the day has come for the church to discard trivialities and cheap methods and seek to satisfy the deep needs of the human heart. As he grew older, he said, he wanted more and more to preach Christ without theory. It might mean a certain humiliation for theologians and preachers to divest themselves of philosophy, theory, and theology, but it was not the theories of Christ that saved men, but their contact with Him.

The call of a new leadership is to a life lived in such close companionship with the great souls, that the leader of today may do his work as the greatest leaders of the past have done theirs—by inspiration,—the inbreathing of a new spirit, the sight of a new vision, the touch of an inner fire that warmed and burned—a fire that burned out the unholy passions and warmed the heart with a holy zeal. The first step to this end may be expressed in words similar to those which Chesterton used about St. Francis—"We should try in some sense to see what we may be if we let Christ happen to us."

II. In the second place the new leadership of the church will be a leadership toward Christian unity. Its purpose will be the realization of the Master's prayer "That they all may be one."

The movements already under way toward church unity are the works of the greatest progress in church life of the present century. The feelings of exalted superiority, of bitter jealousy and antagonism between the different denominations are slowly waning. The actual steps toward definite results have accomplished much. Especially notable in this realm are the union of different branches of the same denomination—like the union of the two great Lutheran bodies, and the recent decision of the Methodists, North and South, to close the breach that has separated them since the Civil War. The Canadian Movement, halted for a little, over technicalities about property, is destined to be the great experiment ground for North America in Church Union. The union movements on the mission field, notably in India and China, will prove powerful examples to a divided Christianity at home. There is more ultimate value in the discussion on union held under the auspices of the Lambeth Conference, than appears on the surface. It means something for mutual Christian understanding that the Anglo-Catholic party of the Anglican Church can hold "Conversations" with the Roman Catholics of Belgium. The World Conference on Life and Work to be held next year in Stockholm under the auspices of the World Alliance for International Friendship through the Churches, will mark a long step forward

not only toward inter-church co-operation, but toward international understanding and good will.

The surveys made of church and religious conditions both in the great cities and rural districts have revealed startling conditions of overlapping on the one hand and overlooking on the other. The large amount of Home Missionary funds spent in competitive denominational upkeep, where one church could serve the community far better, is a waste of the Kingdom's money. This thing must be stopped. The problems of the supply of ministers and adequate ministerial salaries are bound up intimately with the matter of church unity. In the face of the great cry about the need of ministers, it has been declared that taking the field as a whole, a redistribution of ministers according to the needs of the field and not according to purely denominational interests, would reveal an adequate supply to meet the needs of established work. A redistribution of men and fields would without doubt, furnish every man a full man's job and with it an adequate salary.

Turning to the condition of the Protestant Church in the great cities, there is evident an ever increasing failure. The paganism of city life, the shifting of races and populations, the loss of responsibility on the part of many nominal Christians seem to create problems that Protestantism is powerless to solve. But to meet these conditions there is no adequate united organization of Protestant forces. So-called Comity Commissions pay a small tribute to the ideal of Unity, but for the most part see all problems from the standpoint of their respective denominations. Compare the best that Protestants have done this far, with the wisdom, skill and statesmanship of the Catholics. The attention recently given to Cardinal Mundelein, was not due entirely to the fact that a Chicago Bishop was made a Cardinal, nor to the fact that the Irish Catholics are influential in city politics, but because here was a man who for his church represented an entire city and who sees the city and its religious needs as a whole. There is no one Protestant nor any ten Protestant leaders put together who can represent for Protestantism in Chicago what Cardinal Mundelein represents for Chicago Catholicism.

The rapid growth of the Community Church Movement in America is a fact of great significance. There are today over a thousand Community, Union and Federated churches. They have been organized to meet a crying need. The marked success of these churches proves beyond a doubt that the Union Church can furnish adequate and constructive religious leadership to the community, and also that people with a widely differing background of ecclesiastical training and experience can work together in peace and enthusiasm for the Kingdom of God.

In view of such conditions and opportunities there is a call to the leader in the church of today to utter a clarion call to the people to work together to bring to a more complete form these movements now under way; to help people to see, not the individual church alone, but the needs of the community, the city and the Kingdom of God as a whole. The leader today is called to put on a program of church worship and work that shall have as wide an appeal as the needs, temperament and outlook of the people to whom he ministers. Recognizing fully the way in which different denominations represent different temperaments, perhaps more than different theological beliefs, the modern leader, filled with a love for all men, will be able to minister to the needs of all. He will

seek to gather the wisdom of the ages from every source and use it to instruct and inspire the men of today. He will learn from the Catholics how to make the presence of God real to men and how to create an atmosphere of reverence. From the Quakers he will learn how to sit in silence and let God speak to him until he sees the "Inner Light." From the Methodist he will learn the place of a sincere enthusiasm. The new leader will call to his aid as faithful servants the best in music, art and the drama and use all to the glory of God and for the spiritual nurture of his fellowmen.

III. And once again, the new leadership of the church means a concentration of effort on *First Causes*. Too much time and energy has been spent in the past and is still spent by religious leaders in trying to correct the inevitable results of wrong beginnings. It has been characteristic of Christian leaders, as of other people, that they are easily shocked at men's sins, but they have taken little interest in preventing wrong doing at the time in which it was preventable.

The city of Chicago has been going through an experience of horror at the crime of two young, brilliant, highly educated men. The course of the law will go its usual way,—centering on the crime and its punishment. The young men will be examined, the witnesses will be heard, the charge will be made to the jury, the verdict will be rendered, and the judgment made. But when all is said and done—how much will men know? Out of it all—what will there come that is of any permanent value to society—except perhaps the elimination of two dangerous persons? There ought to be another set of state's officials and social experts who should investigate all the causes that led to the crime. There should be a thorough examination of the parents, nurses, governesses, tutors and teachers. Under what influences did these young men grow up? How and what were they taught? What sort of a philosophy of life did they learn at home and in the University? These young men came from Jewish families. Were they religious families? Did they know the ten commandments? Were they carefully nurtured in religion and morals in childhood and youth? They belonged to families of great wealth. What were they taught about money? Were noble ideals constantly kept before them? Did their parents follow the Old Testament regarding the teaching of the right principles to children? "And these words which I command thee this day shall be upon thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sitteth in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Dt. 6.) What about the family history? If we could know some of these things there would be some permanent gains from this crime. But in all probability we shall learn nothing. Rich fathers and indulgent mothers will go on negligently allowing their children to fall into evil ways. Well-to-do parents will still neglect to teach life's ideals, the simple human values, the necessity of restraint and sacrifice. Are there not some young men and women who can see the significance of these things and arouse people to the importance of *first causes*? Better to attend to the choice of right seeds than to weep at a harvest of sin.

All this is characteristic of our American view of life. People feed on the sensations created by life's failures and mistakes. They have

been educated by a venal press to feed on the headlines of the world's crimes. The reporter and the statistician display to the view the number of murders, divorces, robberies and other evidences of human depravity. Men are shocked, heave a distressed sigh, and make a few general remarks on the depravity of the age, and go on as before. A novelist reveals the immoral conditions in the colleges and universities in "The Plastic Age." The reader is shocked and begins to indict the universities. This is a shortsighted and foolish reaction. The pictures of depravity are probably true—as true as novelists' pictures generally are—i.e., there is a basis of truth in them. But there is need to face the matter with a new sense of values. Go back and examine the homes from which the young people went to the universities. Inquire into the moral and religious education of these youths and the ideals of life set before them in their homes and by their neighbors.

The American people have been treated recently to an exhibition of public corruption. When the smoke has cleared away, after the tumult and the shouting has died—what remains? Only one essential fact—namely that men of bad character have been placed in public office and in office they have acted true to form. They did exactly what people who were acquainted with them knew they would do. The only unexpected thing was that they were found out. That fact is due not to any one's patriotism or sense of justice, but to party ambitions and political jealousy. And the probabilities are that this experience will have no influence whatsoever in teaching our people to choose for public office—first of all—men of character.

It is nearly six years since the close of the great war. American sentiment is greatly divided on the question of preparedness. Earnest Christians are divided on the problem of the relation of the sincere Christian to the state in time of war. The extreme pacifist and so-called conscientious objector raises a storm because he declares that under no circumstances will he bear arms. He seems to feel that the example of the martyr will change the world. But is this the most direct way to the remedy of our difficulties? The way to world peace lies not through the extreme objection of the pacifist, but through a state composed of people who have learned to see the futility of war; who in all reasonableness, have found a better way to settle the disagreements between nations. The most sane and hopeful word on this subject was expressed in the resolutions on the attitude of the church toward war passed by the quadrennial convention of the Methodist Church at Springfield, Mass. The resolutions contained the following: "We set ourselves to create the *will to peace*. Through its educational program, our church must mould the present youth of all races into a peace loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war." Here is an approach to the problem that arouses our enthusiasm and challenges our co-operation. This is the right sort of fundamentalism.

Facing the facts of today and recognizing the temper of the people, the leader in the Christian church stands in a strategic position. He has both the opportunity and the power, beyond that of any other man to mould the character and guide the destinies of men and nations. There is a new summons to place the energy of life at the point where it will

count for the most, viz., on first causes and first principles. This means using all that modern knowledge and science can contribute for the education of the young. It means also a clarion call to the mature generation to take a fresh view of life's values. We have long paid pious lip service to religious education but the only church people who are taking the matter in all seriousness are the Catholics. All our Protestant agitation for increased attention to this matter is nothing when compared to the system of the Catholics. We shall never get anywhere with our problem until we look on it as *primary*—as they do.

The new leadership of the church calls for action—action, if only on one boy or one girl, one small church, one small community. Action—not impelled by any speculation on the quantity of the harvest, but by a faith in the value and power of good seed. It calls for action not compelled by a need of cures and reforms of lives wrecked by wrong beginnings, but inspired by a passion to find the springs of life. Prof. L. P. Jacks in "A Living Universe" has uttered this truth in these words: "If the battle of civilization is lost in the schools, who is going to win it afterwards? If the whole community is set wrong in its education, what chances have the clergy of being able to set it right from the pulpit? What are the chances of legislation? To begin by starting the community on the wrong road, in the plastic period, and then, when it is grown up, to send out the parson and the policeman to bring it back—what fool's enterprise could compare with that?"

In this age of confusion, as Mr. H. G. Wells calls it, there comes to the new leader of the church the opportunity to create order. To escape himself from the confusion of the world, and lead the world to peace and happiness, he must set his mind and his affections on a few fundamentals, and hold to them without fear or discouragement through all the years.

Facing some of the needs and opportunities of our day, emphasis should be placed on a few of these simple principles: Quality, Unity, and a Devotion to *First Causes*. Guided by these ideals the new leader of the church will be enabled to do a full and abiding service for the world wide Kingdom of God, and bring the church itself to a new place of power in our modern life.

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### To All Members of the R. E. A.

The office is now engaged in a revision of records. A certain number of addresses are inaccurate. A large number of members send in a change of address without giving record of a change of position. In the interest of accuracy and increased office efficiency will each member kindly submit the following information:

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Full Name, Title and Degrees

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Position or Occupation

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Mail Address, City and State

Mail to the RELIGIOUS EDUCATION ASSOCIATION, 308 North Michigan Ave., Chicago, Illinois.

## **Religious Education and Religious Experience**

### **Can the Educational Method Produce a Genuine Religious Experience?**

Members of the R. E. A. General Committee who met at Providence to discuss the choice of theme for the 1925 Convention were agreed that church school leaders generally are facing a problem which the Association might help to solve.

Many such leaders are becoming increasingly dissatisfied with the materials and methods that have been commonly used in religious training. They desire and are earnestly seeking improvement. Thus far, however, many of these same leaders have not been convinced of the adequacy of the newer plans to produce spiritual results commensurate with those to which they have been accustomed. Naturally, and rightly, they hesitate to try experiments that seem to endanger that for which they are working.

The need, under these conditions, is not so much for argument based upon abstract principles, as for investigation of the facts in the case. We need to know what is actually taking place in various types of religious education, what materials and methods are being used, whether new or old, and what are the results. Having collected the data, these should be compared, studied, and evaluated, and the resultant issues stated for discussion.

A variety of conclusions may be reached as the outcome of such a study. It may show that the improvement we are seeking is to be more surely achieved through better methods than through changes in material. Perhaps both are needed. It is quite possible, also, that we need to revise our idea of what constitutes a valid religious experience. It may be that we should not expect just the same type as that to which we have been accustomed. If so, are there certain basic elements common to both types which may be recognized in their new mode of expression and serve as guarantors of spiritual quality?

Whatever may be the answers to these questions there is no doubt as to the main issue. Religious education has no object if not that of genuine religious experience. What we all want to know is, how to produce it?

The Providence Convention, therefore, adopted as the theme for 1925, subject to revision of wording and further interpretation by the Program Committee, THE DEVELOPMENT OF VITAL RELIGIOUS EXPERIENCE THROUGH NEW EXPERIMENTS IN RELIGIOUS EDUCATION.

The Committee feels that, for general purposes, a shorter and more inclusive form of wording may be preferable, as RELIGIOUS EDUCATION AND RELIGIOUS EXPERIENCE. The study should not necessarily be limited to the consideration of *new* materials and methods. If valid results are being attained by means of older materials, that is also significant.

The important thing is to discover, from experience in religious education, what combination of materials and methods is most likely to produce the best results.

The first step is to get the facts. This preliminary statement, therefore, is an invitation in behalf of the Committee to all who are in position to do so, to report such facts as shall help to furnish the necessary data.

The Committee desires accurate accounts of religious educational activities that shall give at least the following information:

**1—Place and Date.**

- (a)—Name and location of church, school, department, society, club, or other group with which the activity was conducted.
- (b)—Date and duration of time covered. (Each activity should be reported separately.)

**2—Persons.**

Age and sex of pupils or persons concerned. State whether in school, college or employed.

**3—Situation or Problem** out of which the educational process arose or which it was designed to meet.

**4—Nature of the Activity, as**

- (a)—The adoption of a general plan of work, such as the introduction of graded lessons in place of uniform, or *vice versa*.
- (b)—The adoption of a special plan of work, such as Scouting, Camp Fire Girls, Missionary or Social Education, etc.
- (c)—A specific project carried out with a particular group.
- (d)—Specific cases of work with individuals.

**5—What Took Place.**

- (a)—Extent to which the pupils shared in initiating, choosing, or carrying on the activity described.
- (b)—Any details necessary to give a complete and clear picture of the activity as it was carried out.

**6—Other Conditions Affecting Results.**

It is important to note any other conditions beside those which seem most prominent which may have had an influence upon the result. For example, if there was a change in lesson material, was there any change in leadership, teaching method, equipment, etc.?

**7—Results.**

Definite and concrete statement is particularly desired here. Instead of general remarks such as "greater interest," "increased sense of responsibility," etc.; tell just what happened, what was said or done, indicating a change in the way pupils thought, felt, or acted toward each other, toward people of other races, or with reference to problems of moral significance, such as peace, industrial justice and the like.

**8—Your Relation to this Activity, as Teacher, Leader, Parent of Pupil, Member of the Group or Observer.**

**9—Name and Address of Person giving information.**

It may be observed that this study lies in the same field as that of two other investigations: one now in progress, the other soon to be undertaken. We refer to the work of the Curriculum Commission of the International Lesson Committee, under the direction of Professor W. C. Bower; and to the study to be made by Dr. Hugh Hartshorne under the auspices of the Institute of Social and Religious Research.

Such a study as is here proposed for the next Convention could by no possibility supersede or conflict with either of these more thorough and extensive investigations. On the contrary, it ought to reveal some data and stimulate thinking that would be helpful to both.

A further statement will be made later. The Committee hopes that this one will bring responses from those interested, in the form of addi-

tional suggestions as to the field that should be covered and methods of procedure, and information of the kind indicated in the numbered paragraphs above. *It is highly important that the collection of material should be begun at once.*

Please address all communications on this subject to the Chairman of the Committee, in care of the Religious Education Association, 308 N. Michigan Avenue, Chicago, Illinois.

For the Committee,  
Herbert W. Gates, Chairman.

### Recent Doctors of Philosophy in Religious Education

RELIGIOUS EDUCATION has received notice of the following recent doctors in Religious Education:

(a) Boston University.

Georgia E. Harkness, *The Philosophy of Thomas Hill Green, with Special Reference to the Relations Between Ethics and the Philosophy of Religion*, 1923.

Feng Shan Kao, *An Examination of the Project Method as an Instrument of Teaching Religion*, 1923.

(b) Hartford School of Religious Pedagogy.

Frederick Guido Morecombe, *The Religious Education of Later Adolescence*, 1923.

Greshem Wynter Morrison, *Education for Nationhood—A Study in African National Education Among the Negro Tribes of the Gold Coast, Africa*, 1923.

Alfred Tennyson Barr, *The Lord's Prayer and Religious Education*, 1924.

John Ellsworth Hartzler, *Education Among the Mennonites of America*, 1924.

Stanley Scott, *The Bearing of Jesus' Idea of God on Religious Education*, 1924.

(c) Teachers College, Columbia University.

Charles W. Miller, *Education and the Family Among the Jaffnese of Ceylon*, 1923.

Adelaide T. Case, *Liberal Christianity and Education*, 1924.

Samuel H. Leger, *The Education of Protestant Christian Ministers in China, an Historical and Critical Study*, 1924.

(d) The University of Chicago.

Chu Seng Miao, *The Value of Confucianism for Religious Education*, 1923.

Leland Foster Wood, *Bobangi Life and Christian Education*, 1923.

Ernest John Chave, *The Life-Situations of Children Nine to Eleven Years of Age*, 1924.

Clifford Manshardt, *Movements Toward Church Union in South India*, 1924.

David McCamel Trout, *The Development of the Religious Attitudes*, 1924.

## Teaching God to Students of Science

MARY A. ROLFE\*

I notice that the subject assigned to me is "Teaching the God Idea to Students of Science." I am inclined to ask "Which God Idea?" for the God idea must be some one of the many ideas of the past or present.

The subject on which I understood that I was to speak was "Teaching God to Students of Science"—a vastly different subject, for it leaves room for a new, untried conception of God and that is just what students of science desire. For this reason no one but a science-trained person should try to teach God to students of science. Those who are not so trained would better content themselves with *showing* God to their students in their own lives and in the lives of those who have lived greatly. It is useless to try to go further when you do not know the common language of the scientist. After all, the influence of example is as strong through the years as is the influence of direct teaching.

In case one does undertake to *teach* God to students of science the first consideration must be the difference between a scientist's viewpoint and that of one not trained in science.

I presume that to most people the God idea is some form of the personality conception of God. Not long ago I received a letter from a young naval officer. He is a student of science and a poet. I had sent to him Alfred Noyes' "Watchers of the Sky" with the plea that he so choose his path that he might be worthy to join that group of relay racers who have preserved for us the opening scrolls of scientific knowledge and more particularly its spirit. His answer was startling in its directness. "But," said he, "those men all had a personal God and I have not. They could follow a guide with vision, but I cannot, for I have no guide."

A majority of our students of science today would admit the same thing under oath to tell the truth—and then having admitted it they would cry aloud as did this young man for a way out, for no one can be happy under the necessity of repressing the spirit of worship. True to their scientific viewpoint they will not go back to any old God idea and make it their foundation. They know that if they do, on that day they will cease to be scientists. The Fundamentalists have just cause for their alarm. All the helpless child-feeling in man, which he never outgrows, reaches out for a personal God of unerring judgment and to thousands of our youths today such a God is not.

Our Liberals explain and apologize and try to adjust, but the bare fact remains that our young people are Godless to their best knowledge. Apologies and adjustments do not appeal to them. For this reason we must sail on uncharted seas after a new conception of God, so that we may say to them, "Here is a new carrier for your bundle of love, reverence, hope, need, etc. It keeps all the essentials of the old—particularly the intimate experiences of men in their search for a satisfying religion, but it allows for your newer needs."

\*Miss Rolfe is the daughter of an eminent geologist. She is a theological graduate, has taught science, has served as a college Dean of Women, was a Red Cross worker in France, and has had a wide experience as a teacher of student Bible classes. This paper was read before the recent convention of the mid-West Section of the Association of Biblical Instructors.

We must remember that the giving up of the old case is the bravest act of their young lives and the removal from the old carrier of their love, reverence, hope, etc., before dropping it overboard is the evidence of very great wisdom and balance. These young people of today are four-square, honest, brave folk, trying to stand firmly on their own two feet and look the world straight in the eye.

The first essential then is to know why they are not satisfied with the old conception of God. Your Fundamentalist speaks thus, "I feel a sympathetic presence, my needs are met, Nature moves in orderly fashion. Only a great mind could so order Nature and so meet my needs. Therefore there is a Mind *behind* everything. I find the workings of this Mind in the Bible, therefore it is his word given to our fathers and we must believe it and live by it. When we fail to do so we are punished, for the wrath of God is on us."

The Liberal says, "I feel a sympathetic presence, my needs are met. Nature moves in an orderly fashion. Only a great Mind could so order Nature and so meet my needs. Therefore there is a Mind *working in all things*. The Bible is the record of the accomplishment of that labor through hundreds of years and is therefore full of lessons for us. When we do wrong God's work, which we should be doing, lags. With infinite sympathy, because it was he who ordained the evolutionary process, he stands ready to help us up and start us out again."

Both of these, the Fundamentalist and the Liberal, explain their experiences with the assumption of a Personal, thinking God; then, having assumed it, they argue from it. The only difference lies in their conception of the attitude of this God toward man and in his situation in the universe.

On the other hand the scientist who has applied his scientific viewpoint to his religion says, "I feel a sympathetic presence, my needs are met. Nature moves in orderly fashion. Therefore I know that this universe is favorable to the spiritual growth of man. I wonder how it all came to be. I wish I knew. If I say that there is a great Mind behind it, I cannot prove that fact no matter how much I would like to do so. If there is such a Mind it is of a power far beyond my ken. Besides how did *it* come into being? By assuming a Mind I have pushed the problem back only one more step. Creation is not explained when the Creator's origin is unexplained."

"Hence I will stop where my experience ends and leave the rest unexplained, making no assumptions but devoting my thought and strength to spiritual development in this so favorable a universe, keeping my mind open toward new discoveries and evidence. Perhaps then my children's children will know more than I know."

"As to the Bible—it is the record of men's efforts to develop spiritually and is hence most valuable. When we fail to make the effort ourselves—living contrary to our best knowledge—then we hold back the race from that evolving which is its progress and ourselves from playing our full part in that evolution. All Nature, all history, shows this progress from coarser to finer. Individuals pass but the trend goes on."

Thus we see that the difference in viewpoint between the scientist and the non-scientist lies in the explanation. To the non-scientific mind an explanation is essential. To the scientific mind it is not essential—however much it may be desired. The fact is that the scientist often makes the personal God assumption for his own satisfaction because it is the highest form he knows and hence cannot be wrong to use. In this way he approaches

the spiritual side of the universe over the well-worn path trodden for centuries by believers before the word or purpose of science was known, but he does it with an open mind, knowing why he chooses that road. With the same open mind he also wanders away from it, seeking—and finding—other approaches. His religious life, as his secular life, is one of experiment and the joy of discovery.

With this essential difference clearly before us, let us see what can be done for the boys and girls who *think* that they are Godless.

The first thing I do with them is to try an experiment. I ask them to close their eyes. Then I explain that I will say a single word and I want them to tell me what flashed into their thoughts on hearing it. I then say the word "God" and call for experiences. In this way I find the religious language they learned as children.

In a group of twenty students almost all of the known God ideas will appear. Perhaps three or four will have a "big man" idea; as many more a directing finger or a loving presence; one or two will visualize the creation; one perhaps will see an open Bible and possibly the words of a particular verse; a few will see the figure of Jesus; eight or ten will see a blank slowly filled with light which grows brighter or will have a sense of force or power.

This last group is our particular field. To it we must add a part of the others who will tell of a second thought following quickly on the heels of the first one—this second one being one of power or light or of direction in the sense of a path opening up ahead, showing that they have learned and are now using a new religious language—that of science.

In the group of twenty, then, some fourteen will be found to be thinking along scientific lines in their religious lives. Ten years ago not more than five or six out of such a group were so thinking. To the others, those who are not thinking in scientific terms, we should speak of religion in *their* language. Nothing will be gained by trying to change their foundation—and much may be lost.

The next step is to ask them when they quit praying, for almost all of them have quit. The answers will range from 12 to 16 years of age. The vast majority will say between 13 and 14. I have found that the 13th birthday is a favorite time for "getting honest," as they call it. Barring a love affair, they will not have prayed again until they are 18 or 19, if then—and that prayer is apt to be an isolated prayer in a desert of prayerless days.

Out of the twenty there may be one student who has made such an adjustment of belief that he can continue to pray and be honest about it. Most of them, unable to adjust their knowledge and beliefs, have become all tangled up and before progress can be made knots must be untied.

Unless they have fallen in love—temporary though the affair may be—at eighteen or nineteen or, if their childhood faith has meant much, then at twenty or twenty-one or, if it has meant little, then at sixteen or seventeen they face the question and say, "There is no God." A little later they add, "But there must be something." It is an instinctive addition which only adds to their confusion.

From thirteen, then, to twenty, roughly speaking, they pass through a period of fear, during which they conceal their "wickedness"—especially from their parents, pastors and teachers whom they fear to shock and hurt or they flaunt it in the faces of these, according to their nature. Those who conceal it hate themselves for the seeming lies they act in church and yet

many of them are unable to break away from church because of the hunger in their hearts.

In nine cases out of ten young people who are particularly rebellious, on the "go" all the time, seeking popularity, experimenting with life or plunging into church work over-hard are driven by this combined fear and hunger.

The first remedy is to remove the fear, to make them realize that every normal boy or girl today passes through the same stage unless he has been especially fortunate in his teachers. The second step is to remove the sense of injustice by showing them that their parents can't help them because they have not been scientifically trained or to make them realize that a child mind is going to have childish conceptions no matter what it was taught and to persuade them to find out what their parents do really believe.

Next I have found that it is best to criticize them rather harshly—to tell the boy who did not quit praying until he was sixteen that he is two years behind his age and will have to hurry in order to catch up, to tell the nineteen year old one who is afraid to let go of his childish conceptions of God that he is stunted on his spiritual side, to arouse their ambitions to "grow up" spiritually, to send them to their Bibles to read what grown men said when they were thirteen or sixteen years old intellectually and thus to see how well they "match up" with men of an earlier generation. Then I refer them to the thoughts and acts of the men a step higher intellectually as shown in that same Bible. Thus I help them to see the ladder up which they must climb if they wish to attain spiritual majority when they reach physical and intellectual majority.

The Christ-like life is at the top of this ladder. Religious experiences of Peace, the Sense of the Presence of God, etc., are things to be earned along the way. I try to force home to them the thought that Jesus was not super-natural, but that he was the one normal man of all time—all that a man can be—and that we are sub-normal. I realize that many will not agree with me at this point, but at least it makes him "come alive" to the boys and girls and incites their ambitions and admirations. I try to persuade them to exercise and feed their spiritual faculties by choosing day by day the 100 per cent right thing rather than the 98 per cent right one. By the right thing I mean the thing which they believe to be right—not what I believe to be.

A boy of eighteen hates to be told that he is only fourteen years old spiritually, but he likes to feel that he must earn his spiritual growth; and when he tries to do so each new step brings the sense of triumph and achievement to him. He feels himself growing and enjoys it.

Concerning God, I say to them, "Don't worry about it. You can't confine yourself to any of the old ideas. They all have some truth in them. Use them for a part of the walls of your spiritual home, but don't draw a shell around yourselves. Leave the doors open. Try never to complete your religious home as long as you live, but always add another room with each new experience which life may bring. Die building new rooms!"

Then I tell them that God is a name which men have given to an aspect of the Universe, just as they have given the name electricity to that quality of the Universe; just as my parents gave me the name of Mary to distinguish me from others. As I would be the same had they given me the name Elizabeth, electricity could be called by another name without injuring

it or impairing its powers; and so, too, they may call God anything they like—or nothing at all—without changing that which men have called “God.”

Then I drive home the most important part of the teaching. “All that men have ever called ‘God’ is still there!” Dropping old, outgrown, misfit conceptions of God does not rob the Universe of that mighty power nor man of its subtle influence nor the boys and girls of their right to experiment and find their own way to open their lives to that influence—nameless, unexplained though it may be, or called under a multitude of modern terms like “Evolutionary Power” or “Creative Principle” or “Architect of All,” and others of like kind.

If I can persuade them to experiment then sooner or later they do what they call “letting go,” “taking the jump,” “opening up,” “quitting being afraid,” etc. That experience is known among their elders as “conversion.” When this happens they suddenly cease their restless rushing around. The fear that has driven them is gone and in the quiet after the storm they grow big rapidly.

Before this time comes it has been necessary to teach them to pray. I tell them that prayer is a need realized, that it continues from the time they realize it until it is satisfied and that its “answer” is in no wise dependent upon their conception of God. I start them off with a morning prayer which does not mention God but does satisfy their yearnings. I made it up out of parts of a longer prayer which I found many years ago when I was at their stage of disbelief. I forget the author’s name but am deeply grateful to him. Here it is as I give it to them:

“This day is mine, my own.

The sun looks o’er the world’s red rim at me.

All the eons of the past have been that this great day could be.

‘Twixt dawn and setting sun may I do something well

To mark this day which I have lived to see.”

The effect of the repetition of these lines is to give the students a sense of responsibility toward the generations gone, toward those to come, and toward themselves.

Then I teach them the Laws of Prayer which Jesus gave and show them how exactly these are like scientific laws, how automatic they are, how unalterable. “Ask and ye shall receive, etc.” Then I have them read the Sermon on the Mount for the same definite, automatic quality dependent on no sign or name or race or religion. A Hindu or an Eskimo peacemaker will get the same results as a Christian peacemaker, just as a Hindu or a negro chemist may make as great a contribution to chemical science as a white American may make, and for the same reason.

Further I teach them they have to pay the price for what they get—that if they make promises which they do not keep then they are closing their own doors to that influence which men call God.

The result of all this is that they go out to experiment with prayer. It is not long before they are looking for the causes of failures within themselves. Shortly they begin to “sense” the friendly influence over them. They travel with the current of that influence and come one day to the “sense of the presence of God”—unexplained but real and charming—much to be desired. Then it is that they “take the jump,” deliberately deciding so to live that they will continue to feel that influence.

A group of boys and girls who had so decided got together one day and

wrote a motto for themselves. I give it to you as proof of what a religious life with an unexplained God may produce.

"To live each day to the best of my ability, physically, mentally, spiritually and socially that I may have the privilege of serving others."

The whole history of the evolution of the thought of God has been toward greater emphasis on God's power to influence for good rather than on him as an object of worship.

The Pantheist ascribes this influence to something inherent in natural objects but cannot produce it under the microscope. The follower of a personal God points to something outside the universe—and dares not argue—or to a subtle influence within the universe. This latter may "control" Nature or be diffused through Nature or be a perfect creator or an evolving creator or be "love"—unexplained. It would be interesting if time permitted to show the economic and political thoughts which emanate from each of these beliefs.

From the new and growing "scientific" conception of God which we find so hard to put into words because our words bear other connotations than those we desire, there is issuing today a social gospel of great power.

Notice again that motto, especially the latter half of it. It demands self development for a purpose and that is service to others. It counts that service a privilege! The boy who at 18 years of age wrote the first draft of the motto is now studying for the ministry and is especially interested in rural sociology. Another of the group is a minister in a mining community in the coal district. A third is in college preparing for work among our western ore miners. One of the girls went into Y. W. C. A. industrial work and then married a man engaged in Americanization work. Thus the group goes—all of them having now after ten years a strong social conscience.

As often as we can we get together and compare notes, thus reviewing for each other what we have discovered, for when men go experimenting on uncharted seas they do make discoveries. This is not the least of the joys of the voyage.

I enjoy watching them grow into a sympathetic, appreciative understanding of the writings of those men who composed our Bible. They acquire a new sense of fellowship with them because they realize that those men of older days were striving to serve with such tools as they had at hand. Studying thus their works they aspire to achieve as *they* achieved and hence they follow step by step in the paths *they* trod, experimenting open-eyed where *they* stumbled and fumbled. Thus one by one the Biblical approaches open for them.

One of the finest qualities which I find growing up in these young people is an understanding appreciation and a real sympathy for men and women of other religious faiths. They and I found during our war service in France that we were able to speak with discouraged and dying boys in the religious language native to those boys without any loss of meaning. It was the great test and it stood the test!

When everything that any man has ever called "God" is still there, when sincere men approaching from any direction have found the sources of spiritual power, what does it matter what approach is used? Any approach which returns men filled with a desire to serve others is worth while, but the various approaches give various results. The social message is the peculiar message of those who have approached over the route of scientific earnestness.

## **Religious Education in Its Most Favorable Environment**

PAUL E. BAKER\*

Where can Religious Education be conducted to work the greatest transformation in the lives of children? Surely, not in a church building, for at best it is an artificial situation. This does not mean I underestimate the value of organized work in an institution. It means I do not believe the highest results can be achieved here. The child is dressed in his "Sunday clothes"—stiff, starchy, well-pressed, pure white, clean. He is afraid to bend or touch anything, for he would either get something out of place or soiled. His face is all shiny from the violent rub of the Turkish towel. His hair is all slicked down and his shoes neatly shined. He is seated in a room with a forced heavenly look (sometimes) on his face. The Superintendent has set the stage for the "Morning Exercises" and "Lesson Period." It is an occasion that "Johnny" moves up to with trepidation of spirit and moves away from with a feeling of liberation and relief. Neither the superintendent, the teacher, nor the pupils can be their natural, normal, human selves in such a situation. "Johnny" puts on his "Sunday face and manners" with many warnings and exhortations from his mother as he starts to "Sunday School." Upon his return home he descends into his ordinary self once more.

I believe the best opportunity for Religious Education is in connection with the play life of the child, for I believe here the child is most likely to be his real self. In his unguarded moments he will show his true disposition and temperament. It is in such normal life situations that the wise teacher can step in and in a friendly way guide the child into right thinking and action. A splendid opportunity will be given to bring the opinion of the social group to bear on the situation. Also in the play life interests will arise that will give the leader a powerful opportunity to give instruction, to impart data in a way that will leave an indelible impression and at a time when there will be the least "marginal influence" to vitiate the purpose of such instruction. In such situations the leader of the group is given a chance to live with the children through some of the normal experiences in life and has the opportunity of lifting those experiences to a high Christian level.

The best opportunity to guide children into right thinking and acting is on hikes into God's Big Out-of-doors, where the blood runs warm, the spirit is free, and life is at high tide. Many people feel children in such a time should be given special liberties; restraint should be off; an opportunity should be granted to let off "excess steam." It is furthest from my thought to hold the children in check, to prevent a real happy time. Neither do I have in mind a sort of "preachy," "moralizing" attitude. However, it would be a mistake to miss the chance of helping the children to learn how to live together, of lifting their minds to the higher levels of thought, of teaching them to apply the ideals of Jesus to the ordinary relations of life.

I have tested out my convictions during several hikes this Spring

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\*Mr. Baker is minister of the Morningside Presbyterian Church, New York City. The question naturally arises, "Must the Church of necessity be artificial?" A discussion of this subject will be welcomed.

and Summer. I am more convinced than ever that parents and teachers of religion are missing great opportunities of living with children on the higher Christian plane in situations where such living counts tremendously in building Christian character and in directing youth to high purposes. Here are some experiences that bear out my point.

An intermediate group of girls had started on a hike to the Palisades. There were many regrets expressed that certain girls had failed to appear. "What is the use of going if these others stay home." One girl said, "Oh Gee, I'll bet we don't have a good time today!" At this point the leader entered the conversation. The Problem: how we can have a pleasant time though some of our friends are not here. It was suggested that each one by her attitude, her optimism, and her co-operative spirit could help to make the day a success. Nothing further of complaints or regrets were heard. At the end of the day the girls in one chorus said, "It was a bully hike after all."

On this same hike a good deal of criticism of other people was noted. It was the attitude of fault-finding, of picking out flaws, of noting weaknesses. People passing were the objects of unfavorable comment—"My, isn't she fat! What funny looking clothes! Did you see that face?" When certain names were mentioned disparaging remarks were made.

The situation was a challenge to the leader. "Girls, do you think we ought to criticize when we, too, have faults and peculiarities? You know they say that people who live in glass houses should not cast stones. We may not have the same weaknesses or defects as others, but we may have others just as bad, if not worse." The comment made was, "They seem so funny we can't help it." After this a girl would be checked up if she started to criticize. The leader, being off his guard, commented upon the hiking suit worn by one of the group. At once he was "called down."

The leader must use great care. On one occasion the leader was addressed—"Oh, don't be preaching, we don't want that on a hike." He had not been wise in his method of approach. The most effective procedure is to discuss the problem with the group and allow them to make their own judgment in the matter. Young people do not like to be told what they "ought" to do. However, they are eager to solve their problems.

It was on Saturday. The group of high school students were walking along next to the water of the Hudson. Someone suggested that the leader tell some stories. The point was urged by the group. Here was the chance, as interest was on a keen edge. The writer told stories of adventure, jokes, and stories with a real message—"How the Selfish Giant Found Happiness," "How Sir Roland Won the Golden Star," "Bunny's Thanksgiving Party," "The Sunshine Man." The group was so intent upon the conversation that scenery of unusual beauty was passed and was only discovered on the return trip. This to me is real Religious Education.

As we were on our return trip down the Hudson one of the girls found a dead chipmunk in the grass. A convenient spot having been found, "the bunch" gathered in a circle around the grave and gave the little squirrel a fitting burial. Verses of scripture relating to death were given—"Blessed are the dead which die in the Lord," "Let not

your heart be troubled," "This corruptible must put on incorruption," "Flesh and blood cannot inherit the Kingdom of God," "I am the Resurrection, and the Life." The Committal Service "earth to earth, ashes to ashes, dust to dust," was given. One of the girls, of her own initiative, made a cross and erected it as the headstone. The girls sat quietly with hands clasped during the ceremony. At one place the leader injected some frivolity. Then came a rebuke from one of the group, "Oh, please don't. That doesn't sound a bit nice."

As the group moved on down the Hudson the subject of the future life was naturally in the center of their minds; attention was focussed. There was nothing "preachy," "teachy," or "pietistic" about the setting. A group of interested girls were working on a serious problem. The leader was besieged by questions. "Do you really believe we live after death?" "What kind of a body will we have?" "Don't you think we lived before we were born on the earth?" "Will we know each other over there?" "What do you think heaven will be like?" "It all seems so strange, far off, and unreal." The great privilege of a lifetime crowds itself sometimes in a few minutes. At such a time a person seems so weak and helpless. He wishes he were a super-man. This was a great challenge. The leader spoke of order, purpose, and plan, as an indication that there is a life beyond. "There is no definite proof against the idea of a previous existence. *Places and people* we have never seen before seem strangely familiar. Heaven may be very near us—'closer than breathing, nearer than hands and feet.' The material body is a limitation. It will be a great release to be clothed in a spiritual body. No doubt it will be a place where we can always serve, unfold, and grow. Wherever it is and whatever it is we will be satisfied. That is all we can ask." The church has too often taught people to look to death with horror. The leader was anxious to take the sting out of death for these young girls so they could go through life looking at it in a calm and sane way. He tried to help them look upon death as something beautiful—nothing to be feared—a venture that is more wonderful than can be imagined, the fruition of all our hopes, the satisfaction of all our deepest desires, the realization of all our finest dreams, the great transition event in an endless life. If he taught them to look forward to the end with expectation rather than dread, his day was well spent.

During the day the "Sunshine Club" was organized. The story of "The Sunshine Man" was partly responsible for it. One of the objects of the group now is to scatter sunshine. One of the girls writes, "We need some sunshine often." Another wrote on a rainy day, "I understand these letters are supposed to send a little sunshine to great big wicked New York. Now I ask you, how can a person possibly send sunshine to anyone on such a day as this is?" The "Sunshine Club" is the result of their own thought and initiative.

On many occasions the group has been awed to silence by an unusually beautiful scene or view. The ground was holy—off came hats in reverence. All seemed to be conscious of the presence of the Divine Spirit. They had found God in His creative work.

Comments have been made that would suggest that stories got across. On such trips the mind is quite active and alert. These words came in a letter: "Will you send us some of the stories you have writ-

ten if we promise faithfully not to let anyone outside the S. U. N. Club read them and if we return them safe and sound? . . . What kind of a story? Any kind although preferably *not* a baby animal story—savvy?"

The group is not exceptional. They are as active and lively as any adolescent girls I know. They call themselves "The Gang." A girl must pass the Spartan tests to become a member. The name was "F. U. N. Club," meaning "Five of Us Nuts." Two more members were added which made it "The S. U. N. Club"—a distinct advance over the other name. This response to higher principles was most gratifying.

I feel very keenly that parents and friends of the children are neglecting a supreme opportunity by showing indifference toward the leisure and play life of the young. The habits, disposition, and character of the adolescent are determined more by his experience during the leisure period of his life than by his school or church. Often more can be done to mold character and direct life on one hike than can be done in weeks of organized instruction.

In the adolescent period the groups should not be mixed. Better results can be obtained if only boys, or only girls, are present. The group should be composed of children as near the same school grade as possible. Not more than ten should be taken unless there is more than one leader. Four to six will give the best opportunity to the adult companion. Hikes should not be held more often than twice per month. Monthly hikes are preferable since the novelty does not wear off. Plans should be made to cook most of the lunch in the open. Jokes and songs are always welcome. A rubber ball is a necessity. Let everything be spontaneous.

Children want adults to enter into their experiences. They are hungry for mature companionship and comradeship. If we really mean business—if we really want to conserve the child life of today—we will give the strength and energy necessary to be their companions on excursions into God's Big Out-of-Doors. The autumn season offers many such opportunities.

This burst forth from the heart of an adolescent in a hurried note written in class—here is the challenge to us—"After rowing for over an hour on the lake we climbed (oh *memories!!!*) up and down the mountain and then hiked around the lake. I love to go with a bunch that doesn't sit around and talk all the time. *Spirit and life* for me. I want to *live*. What say you?"

## Teaching the Bible to Freshmen: Shall We or Shall We Not?

JACOB F. BALZER\*

The findings of this study are based on a canvass of about one hundred colleges. The questionnaire sent out aimed to discover the existing practices among these colleges and the reasons for the various practices. The colleges that were selected constituted the list of class A and class B institutions as prepared through the University of Illinois Department of Education. It is evident that the results will have to be checked by the fact that we are dealing with this selected group. Out of one hundred blanks sent out sixty-seven were returned.

The questionnaire indicated four possible situations:

- A. Where freshmen are not permitted to take Bible courses (19).
- B. Where freshmen are permitted to take Bible courses but are placed in separate classes (19).
- C. Where freshmen are permitted to take Bible courses in classes open also to others (26).
- D. Where freshmen are provided with courses of ethical and religious nature but not biblical in their emphasis (3).

The figures enclosed in brackets indicate the number of colleges falling into each class.

In support of the practice involved in group A, three more or less clearly defined reasons are indicated. It is claimed in the first place that freshmen are not ready for the kind of Bible study demanded in colleges. Probably the best way to present this view will be to quote from the replies: "Collegiate methods of other departments should precede study of the Bible by the historical method." Freshmen "need more maturity before any real study of modern Bible problems" can be made. "Biblical history demands more maturity of mind and power of discrimination than other subjects studied in the freshman year." Freshmen "have not the scientific-historical or literary background for Bible study." "Biblical criticism is highly technical and presupposes too much." "Later more careful study can be made of literature and thought." "There is less danger of clash with earlier religious thought after interests have broadened and judgment matured." "Freshmen are gathering data from other courses and finding questions which Bible courses later can help to answer." Biblical study is thought of as having "close affinity with subjects like psychology and philosophy which come later." "Most of the Biblical problems must be created for freshmen before the significance of the study appears."

It is claimed in the second place that there are enough adjustments for freshmen without introducing the modern view of the Bible. It seems "wiser not to force adjustments in religious matters when so many other adjustments have to be made during the freshman year." "If adjustments are necessary because of Bible study they can be made better after adjustments to college life."

A third reason advanced for not offering Bible courses to freshmen is based on the broader question of curriculum. "The usual academic

\*Professor of Bible, Carleton College.

subjects compose the freshman course fully and definitely" and the program is filled. There is involved here a question of curriculum and not of policy about Bible instruction. Inasmuch as the first two years are so largely made up of required courses any other required courses or electives that are urged upon students are considered prohibitive.

It is necessary to add that out of the nineteen colleges in class A, seven require Bible study later on, and four of these demand it in the sophomore year. In three of the colleges of this class Bible study is offered through the Associations or through the church. These courses are specially planned to meet the needs of freshmen and are popular. They are not of an academic nature.

The situation in group A may be summarized as follows: There are three reasons offered for not opening academic Bible courses to freshmen: (1) freshmen are not considered mature enough, (2) other important adjustments are being made and adjustment to modern Bible study should not be forced at such a time, (3) a crowded curriculum does not permit Bible study. The attitude toward Bible study later in the course varies, a few offer none, some require it later, the majority hold to the elective principle.

Into group B fall those colleges where separate Bible courses are maintained for freshmen. Out of the nineteen reporting thus only five maintain the elective principle. The required feature is defended as follows: "Elective classes are greatly increased," "only in this way can we keep prejudice from preventing an early exposure," "if college students are to be interested we must get them early." Others defend this system by the claim that a great number of students are reached in this way and particularly those who do not return are benefited.

The elective principle is defended because it increases the interest within the class and insures better morale. Naturally a required course will conflict with other requirements and thus become a general curriculum problem. A few hold to the elective principle because of denominational differences.

The separation of freshmen is urged mainly for pedagogic reasons. The homogeneity thus obtained is thought to be more desirable than is "the possible challenge to freshmen when advanced students are present." By such separation "simple introductory courses can be offered, the approaches can be simplified and unified as well." "The group is a natural group and freshmen difficulties and points of view can be definitely dealt with." It is also pointed out that with upper classmen present it is difficult to maintain class spirit.

The courses offered to freshmen in colleges of group B are so varied in nature that it is difficult to bring the results of the questionnaire into any helpful form. The tendency seems to be to offer Old Testament the first semester and New Testament the second semester and these in the form of a combined historical and literary study. A number of the courses are only one hour a week. The lecture method is not common. The bird's-eye view and the survey are used frequently with apparently little emphasis on any intensive study of any particular parts of the Bible.

Into group C fall those colleges where freshmen are permitted to take Bible courses open also to others. This course is required only in

the case where Bible must be taken some time before the close of the sophomore year. Only five colleges of those reporting have this arrangement. The placing of freshmen and sophomores into the same group is defended on the score that the two classes study well in the same group. Of the five grouping the two classes together one expresses the desirability of separating the freshmen.

Where the elective principle is maintained a great variety of conditions have to be noted: (1) Where Bible is a free elective the natural tendency is to have the classes composed largely of freshmen and sophomores. (2) The upper classmen tend to dominate or assume that the work is easy according to one report. (3) In six instances separation of freshmen is favored although not practiced. It appears that frequently a limited teaching force prevents separation. (4) Naturally there are notable cases where the free elective principle works out well when a particular type of teacher offers a course with a wide range of interests. Such courses are "adapted to freshmen and upper classmen not specializing."

In summarizing the whole situation it appears that the most clear-cut policy is seen in group A where freshmen are ruled out for three reasons: (1) lack of preparation, (2) pressure of other adjustments, (3) crowded curriculum. In this group the elective principle appears to predominate with reference to Bible courses for upper classes. In the case of group B the chief characteristic is the required principle. The separation of freshmen is urged for pedagogic reasons. The results seem to be generally satisfactory. In the case of group C the elective principle prevails. The mingling of freshmen and upperclassmen is not recognized as ideal. One of the chief causes for such mingling is lack of teaching force. Where such mingling works well the clue is naturally found in a teacher with special ability. It should be added at this point that similar free electives in art, music, and literature should be compared with these free electives in Bible or religion.

From this analysis it appears that the scheme which permits freshmen to mingle with upperclassmen meets with the greatest amount of adverse criticism. There are good pedagogic reasons for such adverse criticism. On the other hand there is something to be said for those open electives of an exceptional nature because of an exceptional teacher. As a general practice such courses do not tend to be satisfactory but whatever may be said in favor of such courses in the field of art, music and literature may very likely be said in favor of Biblical courses conducted along similar lines. An investigation of these types of courses might prove very profitable to all of us.

The practice of separating freshmen appears to work very satisfactorily. In a few cases the grouping of freshmen and sophomores is defended but it is difficult to discover to what extent economic necessity plays a part in this argument. It may be said that in the fields of language and history such mingling of freshmen and sophomores is not uncommon. My experience indicates that even in a class composed of only freshmen there may often be as wide a range of variation from the point of view of the student's preparation for the modern approach to the study of the Bible as there is among classes composed of freshmen and sophomores. Of course, freshmen classes tend to be more uniform.

My own experience leads me to prefer the practice of separation because of the greater general uniformity, not only in ability to grasp a point of view but also in general attitude toward life. For this reason a class composed only of freshmen offers exceptional opportunities to meet some of the outstanding problems of the freshmen in the light of Biblical materials. I have in mind particularly the problems of living together in new relationships. Such problems are more effectively dealt with when freshmen only are present in class. In concluding this part of the paper it may be said that where freshmen are permitted to take Bible the practice of separating them appears to present the best defense. There are those who do not practice separation but are ready to advise it, and admit that shortage of funds prevents a change. Others not practicing separation point to an exceptional teacher as the clue to success. As a general practice separation of freshmen receives the most hearty support.

There remains the question of the advisability of admitting freshmen to Bible courses. When a curriculum is so constructed that a freshman's course is predetermined there is probably no great value in discussing the question of admitting freshmen to Bible courses or of requiring such work. This study will leave to others the broader question of curriculum building. This covers the third reason presented in group A against the practice of offering Bible to freshmen.

The other two reasons need some further attention. It is said (1) that freshmen lack preparation, are immature, need more tools to get any value out of Bible study. Greater powers of discrimination are to be gained through the mastery of the historical method. It is said (2) that the freshman has so many other adjustments to make that it would seem unnecessary to add another. I consider the main issue in this paper to be the question of the validity of these two arguments.

The teaching of the Bible to freshmen is but a part of the problem of teaching freshmen in any subject. Are freshmen prepared to enter upon the study of the Bible according to modern methods? There is a good deal of truth in the statement that in the freshman year the student is of major importance and that later on the subject itself tends to assume this place. If the subject has the place of major importance for a teacher and becomes an end in itself there is much to be said for the position that freshmen are not ready for modern Bible study. Biblical criticism as it is presented in the majority of books appears highly technical and "presupposes too much," as one report in the questionnaire puts it. All of our scientific fields have become intricate and technical. The humanizing of our knowledge of the Bible becomes a real necessity when we attempt to teach freshmen, although it is not much less a necessity for seniors. Many of our scientific concepts have their origins in ordinary common sense. Common sense tools are the tools to begin with when studying the Bible with freshmen. Elementary forms of the historical method are good common sense and can be used most effectively. I feel inclined to discredit the plea that modern Bible study can be made profitable only through the historically trained mind. Biblical materials offer some of the very best ways of introducing a freshman to the historical method in an impressive manner. While there are certain difficulties in the way, nevertheless a careful selection of materials avoids most of them. Biblical criticism or historical study

of the Bible at times seems very technical and it is this technical nature that makes it forbidding to ordinary folks. To humanize this field of knowledge is a crying need and one's skill in this is put to a real test with freshmen. Modern Bible study can be made less technical and more appealing without losing its academic value.

The second argument maintains that freshmen should not be forced to adjust themselves to modern Bible study when so many other adjustments have to be made. There is a great deal to be said against forcing freshmen to adjust themselves to more new ways than is absolutely necessary. There are probably more freshmen than we suspect that are ready for modern Bible study. For such, an elective course in Bible is a necessity. An early adjustment to the modern approach means a more thorough appropriation of the Bible in college and a better integration of this knowledge with other fields of study.

We must also consider the fact that in a good many of our colleges freshmen are called upon to adjust themselves to the modern view of the Bible whether they take curriculum courses or not. This is not true of all our colleges by any means but the general atmosphere of an increasing number is such as to bring to the fore the demand for a new view of the Bible. A recent study of freshmen attitudes on the Carleton campus throws some light on this statement. From a list of twenty-four religious and ethical concepts freshmen were asked to check those about which they were most conscious of having experienced a change. The outstanding change seems to have taken place in their sense of social responsibility. Other folks, other denominations, other relations make new demands and press for recognition. A very real type of religious problem results. Theological and Biblical concepts do not seem to undergo a very conscious change and some may argue that this fact is in support of the elimination of Bible from the freshmen curriculum. Why bother the freshman with theological and Biblical questions?

I would not plead for any forcible method of leading freshmen into more theoretical fields but I would like to raise the question whether students who are facing such real questions as their relation to other folks, to other denominations, to other religions would not find in a Bible course the very material with which to deal with such problems? The Bible makes its profoundest contribution at this very point. Problems of living together and their solution may be found by the score in the Bible. If teaching the Bible in the freshman year means only the addition of heavier burdens of adjustment there is not much to be said in favor of freshman Bible courses, but if teaching the Bible means helping the student find himself among the many demands for adjustment then there is much to be said for such a course. The careful study of the points of tension as they appear among freshmen leads me to believe that Bible courses may make a very necessary contribution, provided the materials are carefully selected and provided the methods are humanized without sacrificing essential curriculum value.

The process of helping the student recreate for himself the outstanding situations of the Old Testament and the New Testament will raise roughly two levels of problems for the student. The one deals with questions of practical living; here are involved questions about

our attitudes towards others, others tied up with groups and institutions not our own. The Bible is full of situations where this set of problems is met and solved in the most helpful way. A study of the Hebrew people in their consciousness of being God's chosen race opens up for the student his own problems of race superiority or class superiority or group superiority.

As this level of problems is met and attacked in any thorough-going fashion another set of problems emerges; these are problems of a more theoretical, speculative, and critical nature. Group symbols, group ideas and ideals, the whole range of previous group controls tends to fall by the wayside in varying degrees. These controls while they stand are very essential guides and should not be put aside arbitrarily. Four years of college should eventually furnish more adequate guides yet the change from the sentimental to the rational attitudes is a slow process with most of us. While the changes of which the freshman is conscious move largely in the field of the practical yet these practical questions press on to others more theoretical. The very fact that these theoretical questions begin to press is an argument for elective Bible courses in which the practical and the theoretical may be placed in happy combination.

In learning to recreate past situations and to use them for present guidance a student is driven into elementary forms of more theoretical questions. Thus the need for better tools becomes felt in a normal and natural way. There develops a new attitude toward the Bible, not an attitude forced upon the student but rather one that grows out of the student's very practical needs. From this angle the acceptance of the historical method becomes a moral issue. For this reason there appears to me to be a definite place for an elective Bible course for freshmen; such a course need not pre-suppose mastery of the historical method and, instead of calling for additional adjustments, would help ease the other adjustments that have to be made.

There may be some value in a brief presentation of the objectives which such an elective course should keep in view.

1. Orientation in Biblical chronology and geography. A great deal of assured results of modern Bible study can be covered here without dealing with critical questions. Freshmen respond very eagerly to brief surveys of Biblical history because they gain an elementary knowledge of the sequence of events. In the same way geographical relations prove necessary and helpful.
2. Setting forth in chronological order through conflict situations the fact of moral and religious progress as exemplified in the Biblical materials. This gives the students an opportunity to study rather intensively a selected group of historical situations. Extra-Biblical materials and particularly materials from contemporary life and from personal experience should be included to give further reality.
3. Elementary forms of the historical method should appear as a part of the course. Discovery of facts and the drawing of conclusions warranted by facts. Co-relation of these methods with other fields of knowledge. Training in reverent scholarship and stressing the need of loyalties and the danger of dogmatism.

## A Year of Week Day Religious Education in Wichita

Ross W. SANDERSON AND MISS MABEL COE\*

Eighteen different communities in Kansas are known to have had Week Day Religious Education in cooperation with the public schools during the last school year. It is estimated that 25,000 boys and girls were enrolled in these church schools. The communities have varied in size from the metropolis of the state, Kansas City, Kansas, with a population of over 100,000, down to small towns and villages. So far as Kansans have any record Kansas City, Kansas, with its more than 8,000 enrollments has now the largest week day system in America.

Wichita has presented a unique situation in a number of ways. In the first place, the schools inaugurated in the autumn of 1923 were the results of three years of very definite preparation. During this period vacation schools were developed to the point where more than 3,000 pupils were enrolled, with a central clearing house for information, materials, conference and such standardization as was desired by the individual schools. This gave the churches experience in working together and furnished the community leaders an opportunity for developing a technique of cooperative effort.

All of the Protestant cooperation of the city has centered in the office of the Council of Churches, an organization with three full-time executives beside office helpers. The initial stages of the work were pioneered by a committee of the Sunday School Association of the city, but this was in effect the religious education department of the Council. Thus all overlapping of effort was avoided.

Early in the summer of 1923 a Commission on Week Day Religious Education was organized. This included the pastor, a layman and a woman from every church desiring to cooperate in Week Day Religious Education, and was nominally independent of the Council of Churches but practically a phase of its activity. The Commission and the Sunday School Council now constitute the religious education department of the Council of Churches, with all activity centered in a single office. A Board of Religious Education, consisting of seven elected members, with the chairman of the commission, the executive secretary of the council, and the secretary of the commission as ex-officio members, conducts the details of week day administration. Its committees (business, curriculum, approval of teachers, promotion, cooperation with the public schools, etc.) are active and take their tasks seriously. For the first year the Council of Churches loaned its educational secretary to this work, but beginning May 1, 1924, she was taken over as a full-time employee of the Board of Religious Education. A joint budget covering all phases of cooperative Protestant effort in the city is handled through a single appeal to churches and individuals.

The chief difficulty encountered in organizing the work was the variety of ideas held by different church leaders as to the type of organization which would best accomplish the purpose sought. It was agreed that Christian citizenship and socialized personal character were the goals of effort, but there was sharp difference of opinion as to the way to set out toward these goals. Some favored the parish type of school, with the emphasis

\*Mr. Sanderson is Executive Secretary of the Wichita Council of Churches. Miss Coe is Secretary of the Board of Religious Education.

on building the loyalty of the pupil into his own church. Others favored the deliberate neglect of any direct gain to the local church, with self-forgetful service to the community as the motive. Finally it was agreed to operate several different types of schools.

In studying the problem of a suitable curriculum a second difficulty was encountered. It was easy enough to find a course of study satisfactory to a single church or denomination, it was another thing to agree on a curriculum uniform for all. The public school authorities strongly urged a standard curriculum. The only way to approximate this demand was by the creation of a brand-new, home-made curriculum. This task, attempted late in the summer naturally proved a stupendous one. The committee wisely followed trails already blazed, and also subdivided its work, so that a number of workers were enlisted. The lessons were issued in periods of six weeks beginning with the middle of October. No attempt was made to issue courses of study above the six elementary grades. For each of these a single page of syllabus for the teacher was provided in mimeographed form for each lesson, and for grades three to six a page of notebook material was provided for the pupil. Pages were punched for loose-leaf notebooks and issued at cost. Ninety per cent of the pupils studied the Wichita Syllabus. Other courses of study were the Westminster, Christian Nurture, Lutheran and Christian Scientist. In the Intermediate grades Abingdon and other texts based on Bible history or biography were used.

A system of record blanks was produced, and these were adopted by all of the schools. One of the most difficult features of the situation was that all absences had to be cleared through the one central office. This meant a large amount of detail for headquarters, which was gradually simplified, but it had the advantage of centralizing the control and standardizing the procedure. The complexity of the situation is indicated by such figures as these:

Six churches of as many denominations cooperated under one management in the use of three church buildings.

Three downtown churches used their three buildings in a cooperative school.

Five Intermediate and 23 Elementary public schools were represented in the enrollment of the church schools. One of the church schools had pupils from 19 different public schools. One had children from 30 different churches of 17 denominations. Each public school was represented in from one to nine of the church schools. Enrollment in the church schools varied from 14 to 636.

There were 32 church schools, with 45 churches, representing 16 denominations, cooperating. Thirty-nine buildings were used.

One hundred and eighty-three teachers taught the 225 classes. Ninety-three teachers received remuneration varying from fifty cents to four dollars a week.

- 18 schools provided classes for grades 1 and 2
- 26 schools provided classes for grades 3 and 4
- 27 schools provided classes for grades 5 and 6
- 16 schools provided classes for grades 7, 8, 9
- 12 schools provided classes for all nine grades

At the close of the year the enrollment was as follows:

Grades 1 and 2, 951

Grades 3 and 4, 1,803

Grades 5 and 6, 1,584

Grades 7, 8, 9, 274

The total enrollment shrank from 5,166 at the beginning of the year to 4,612 at the close. In grades 1 and 2 there was an increase, but in the Intermediate grades the loss was 57 per cent. This was largely due to unsatisfactory schedule arrangements, lack of appreciation of serious religious educational work, inability to secure well-equipped teachers, pressure of public school work and other factors.

In the matter of schedule the Wichita schools have not yet been willing to grant more than two periods a day for the excuse of pupils to the churches. Grades one and two and five and six were excused after recess in the morning and grades three and four after recess in the afternoon on Wednesdays for an hour's recitation. The Intermediates were allowed one-half hour study period at the close of the school day and this was frequently interrupted by examinations and other required school work. For the coming year some of the schools may meet on other days than Wednesday, but it does not seem possible to secure the four period day which obtains in Salina, Kansas City and elsewhere.

Each school was separately financed, the budgets ranging from four dollars to twenty-seven hundred. The expense per child varied from thirty cents to six dollars. However, it should be noted that in many instances all expense was absorbed in the general budget of the church, except the per capita fee of twenty-five cents required by the Board of Religious Education. In addition to unrecorded values in time and effort contributed voluntarily more than fifteen thousand dollars was expended during the year specifically for the Schools of Week Day Religious Education. This included \$2,000.00 contributed by the Council of Churches, \$1,350.00 paid by the schools in fees for uniform supplies, and \$12,000.00 by the schools for local budgets, including \$1,800.00 for permanent equipment.

Wichita is a city approaching 100,000 in population, with a school enrollment of 17,000 exclusive of Kindergarten. Of these 11,100 are in the first six grades. No effort was made to secure large enrollment—in fact the leaders were really embarrassed when so many children enrolled. In many instances no church was ready to assume responsibility for certain grades, so that any comparison of church school with public school enrollment is most misleading. Exact figures are not available regarding the number who had not been in Sunday School. In no school did it exceed 20 per cent and in many instances all of the children had some church affiliation. The population is almost wholly American and there are 27,000 Protestant church members, almost all cooperative.

The curriculum is being thoroughly revised for the year 1924-5 in the light of the actual teaching experience of the last year. In general the teachers seem to have appreciated the large measure of freedom which has been granted them in the use of materials. Next year there will be more systematic emphasis on memorization of hymns (in cooperation with the campaign of the National Federation of Music Clubs) and a more definite schedule of Scripture memorization. It has been discovered that while missionary, social service and other materials are helpful and should be used, the crying need is for motivation based on Bible examples rather than from other literature.

A number of things stand out as the result of the year's experience:

1. The task increases in difficulty in direct proportion to the size of a city. In this respect it is like a public utility. The more telephones the more the service costs. The larger the city the more complicated the educational system. Such problems as transportation for parish type schools are difficult of solution, even with the automobile, in cities where parishioners normally travel five or six miles to reach their churches.

2. Standardization is exceedingly difficult unless the schools are all organized from the outset on a community basis. Here as always democracy functions with difficulty in the enforcement of its own standards, e. g., as to teacher training, equipment, financial solvency, and other educational commonplaces.

3. Many church leaders adjust themselves with difficulty to the seriousness of an educational program on the basis of public school standards of efficiency. They do not count the cost. They become delinquent (rich churches as well as poor churches). They have not developed personnel adequate for the task.

4. Supervision, while not always welcome, is essential.

5. The inadequacy of the present available field service in religious education is immediately felt, as soon as a number of cities in a large commonwealth begin to operate systems of week day schools. Public school men are still much in the dark. Everywhere we have experiment. In most places the community development is on a wholly volunteer basis. As a result we lack comparative information, and everybody is working pretty much alone. Our interdenominational religious educational machinery is most pathetically under-manned for the promotion and restraint of week day religious education.

6. The community cost of a well-supervised program of week-day religious education is much greater than many enthusiasts for the program realize. Those cities which start out with trivial budgets are likely to find themselves forced into the employment of relatively expensive leadership if the experiment is to be permanently successful. There is serious danger of reaction on the part of public school authorities. Failure within the next few years means that at least a decade will elapse before the opportunity will return.

7. Religious education is simply one phase of inter-church cooperation. It is essentially a Protestant problem. The Catholics and Jews are taking care of their children better than we. As the Sunday School and other educational units of the individual church were eventually discovered to be a part of the total congregational activity, so the religious education program of a city is bound to come back finally to a cooperative Protestantism, permanently organized and adequately staffed for other projects as well.

8. Minorities must by all means be conciliated. It slows up the program to do this, but not to do it means disaster. Much of the world's hatred and strife is due to the discontent of minorities which have been unfairly treated. Our machinery in the church must be adjusted so as to suit any conscientious minority if we are to keep peace among ourselves, not to say show the world the way of peace.

9. On the other hand, will a program of religious education which produces sectarian loyalties really help us?

10. Our Christian colleges, and the denominations behind them, are not sufficiently awake to the laboratory which lies at their doors, and to

the demand which the churches are making for a leadership trained not only in the Bible but in the methods and program of religious education. It is a question whether church colleges are serving the churches as they should be serving them.

11. The distinction between secular and religious education is not a hard and fast one. What we have is two foci of interest, rather than mutually exclusive fields of operation. The churches must emphasize the things which the schools must minimize. They must leave to the public schools those things which the public schools can do better.

12. Experience shows that the technically untrained teacher may through experience become a distinct success, but the requirements for teachers in week day schools must be approximately those in public schools, *plus* certain religious qualifications and technical ability still more necessary in this new type of education.

In general, Wichita would say:

"Get a good ready"—

Move forward slowly—

Try to hold every inch gained.

Our experiment, which has been on the whole a real success, is a rather solemn challenge by reason of the responsibility for good or ill which rests upon those of us who are trying to guide its progress. Like marriage, week day religious education is not to be entered into lightly but advisedly, with a serious sense of all that is involved. Our personal advice to neighboring communities always is: If in doubt, put on the brakes rather than step on the accelerator. The most important thing just now is to stay in the road. It would be easy for the whole movement to go into the ditch through lack of serious educational planning.

Cautious experimentation is the order of the day. The rewards are sufficient to make us feel that this is the biggest task before the church of the next generation.

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### "Educating for Peace"

A Symposium in the October  
RELIGIOUS EDUCATION

- (a) What the public schools are doing.
- (b) What the church schools are doing.
- (c) What the young peoples' organizations are doing.
- (d) What the colleges are doing, and
- (e) What they might do.

#### AN UNUSUAL GROUP OF WRITERS

A. J. Muste, Brookwood Labor School.

Mrs. Fannie Fern Andrews, Ph.D., American Association of University Women.

Henry R. Linville, The Teachers' Union, City of New York.

Garland W. Powell, Director, National Americanism Commission,  
The American Legion.

Denominational church school and young peoples' representatives.  
President William J. Hutchins, Berea College.

Chancellor Charles W. Flint, Syracuse University.

Chancellor Herbert S. Hadley, Washington University, St. Louis.

A VITAL ISSUE ON A VITAL QUESTION.

## The Wilkinsburg Pa., Week Day School of Religious Education

MRS. HOMER RENTON\*

The Wilkinsburg Week-Day School of Religious Education was organized and is conducted by a Council of Religious Education composed of three representatives from each of the eighteen cooperating Churches. One of these is the Minister. All of the Protestant Churches of the community are cooperating. These represent eleven denominations:

Methodist Episcopal	Lutheran
Presbyterian	Baptist
United Presbyterian	Christian
Reformed Presbyterian	Evangelical
Reformed	United Brethren
Episcopalian	

The Episcopal Church cooperates and holds membership in the Council, but conducts its own separate school. The Catholic Church also has its own school, but is not represented in the Council. The Council meets bi-monthly and operates through three committees which meet upon call of the chairmen.

The Promotion Committee launched the school, secured suitable buildings and equipment, and cares for the publicity.

The Curriculum Committee elected the supervisor and the teachers, determined the curriculum to be used, and provides the supplies needed to carry on the work.

The Finance Committee estimates the amount of the budget needed, the apportionment for each Church, and provides for the securing of the money.

The school operates on a budget of Five Thousand Dollars. This amount is apportioned among the different churches on the basis of forty-three cents per church member. The enrollment of the school averages 2,000, thus allowing two dollars and a half for each child.

The Board of Education of the Public Schools, upon request of the Council and of the parents, has granted each child in the first six grades one hour of Public School time each week for religious instruction. As yet no provision has been made for Junior High or High School. The Church School opens each year two weeks later than the Public School and closes two weeks earlier, making the term eight months or thirty-two weeks. Since there are five Public Schools in Wilkinsburg, each school has one Church School day per week. The children are assigned to the Churches nearest the Public Schools. They attend in two groups: the first coming at one o'clock and returning to the Public School at two; the second coming at two-thirty and being dismissed for home at three-thirty.

No credit is given by the Public School for work done in the Church School. The attendance is carefully checked and reported promptly to the Public School, together with tardiness and class conduct.

A supervising principal and ten teachers constitute the staff. The supervisor is paid for half time and the teachers at the rate of three dollars

\*These pages are a detailed account of a particular type of Week-Day School. RELIGIOUS EDUCATION will be glad to receive accounts of other types. Mrs. Renton is the school supervisor.

for an afternoon. Five teach every afternoon and the others from one to three afternoons a week. All are trained teachers having had experience in Public School and in Sunday School, and have been recommended by their Ministers for their Christian character and religious life.

The Abingdon Week Day Religious Education Series is the course of study. Text books are provided for the teachers only. The grading parallels that of the Public School. Promotions are made half-yearly corresponding to those of the Public School. Bi-monthly reports are sent home giving grades in effort, conduct, and for recitation.

The class session consists of a worship service, the lesson proper, and a period of expression. The worship is as carefully graded throughout the school as is the lesson material.

The classes in the fourth, fifth, and sixth grades keep a weekly record of Church attendance and daily Bible reading. The effort is also made to have each one bring his own Bible to class. The following report shows some of the results accomplished along this line.

*Table of Bible Ownership*

Grade	Pupils	Bibles owned at beginning of School	New at end of three months	Number without
6	220	110	96	14
5	250	81	119	50
4	273	113	104	56
	743	304	319	120

The children are encouraged to bring these Bibles to school for use in the class room. Hundreds of children may be seen on the streets any school day carrying Bibles with their Public School text books. One day three boys were seen engaged in a snow-balling contest. One lad's Bible was tucked under one arm while he held a snow-ball in each hand. Another had his Bible buttoned in his coat, while the third fellow's could be seen sticking out of his pocket. One frequently sees a group of boys playing games on the sidewalk before the Church School with several Bibles stacked on the steps for safe keeping. Among the important results noted is the larger enrollment and attendance than is found in the Sunday Schools of Wilkinsburg. We have in the Week Day School of Religious Education 95.7% of all the children in the first six grades, while the Sunday Schools have but 89%. The percentage of attendance given in the reports of the average Sunday school is 50 or 60%. Compared with this our 91% of attendance shows what can be accomplished when religious education is made a part of the regular school day. The following tables give our enrollment and attendance for the semester.

*Table of Enrollment and Attendance*

1923-24	Boys	Girls	Total Enrol.	Total Attend.	% Attend. Average
Sept.-Oct.	1030	1010	2040	1870	91.6
Nov.	1012	983	1995	1836	92.0
Dec.	1014	987	2001	1804	90.2
Jan.	1077	1056	2133	1923	90.2
Av.	1033	1009	2042	1859	91.0
Promoted to Jr. High	69	63	132		
Feb. 1st	1008	993	2001		

These tables show more boys than girls enrolled and an even distribution throughout the grades.

*Comparative Report of Week Day School of Religious Education  
and the Public School*

1923-24. 1st Semester Average Enrollment.

	Boys	Girls	Total	% Attendance
Public School	1158	1120	2279	92.3
Week Day School of Rel. Ed.	1033	1009	2042	91.0

*Table of Enrollment and Attendance for First Two Years*

Year	Av. Enrol.	Av. Attend.	% Attend.
1923-24	2,042	1859	91.0
1922-23	2,009	1739	86.5

*Distribution of the first six grades of Public School Children in  
the Week Day School of Religious Education*

Total enrollment in Public School.....	2,279
Community Week Day School of Religious Education.....	2,042
Episcopalian Week Day School of Religious Education.....	40
Catholic Week Day School of Religious Education.....	100
Total in Week Day Schools of Religious Education.....	2,182
Percentage of Children in W. D. S. R. E.....	95.7%
Children not in any School of Religious Education.....	97
Percentage of Children not in any W. D. S. R. E.....	4.3%

We cooperate with the Home, the Public School, the Church and Sunday School. The parents are urgent to visit the school. The teachers frequently discuss with the children ways in which they can be helpful in the home. Many of the parents encourage the children in their daily Bible reading and memory work, and afford opportunities for asking a blessing at meal time.

There has been close cooperation of the Church School with the Public School from the beginning. The principal of the Church School has frequent conferences with the principals of the Public Schools. The Public School teachers encourage the children to bring back good class reports in conduct using different means to stimulate the interest in this effort. Some teachers remind the children at noon that it is Church School day that they may remember to bring their Bibles and note books. The Church School teachers strive to give such religious instruction as will carry over into conduct in the class room.

In the fourth, fifth, and sixth grades, all classes keep weekly records of Church attendance in their note books. Gold stars and crosses mark a perfect record. Opportunity is given the children to tell of any projects in their Churches, such as missionary enterprises, special meetings, Easter services, etc. Occasional talks on Church membership are also given by the teachers. When any boy or girl unites with the Church, he reports the fact to his teacher who places a gold star or cross after his name on the roll.

The enrollment card provides a space for the Sunday School affiliation. Every year these memberships lists are made for each Church and sent to the Minister. The "No Sunday School" list giving the name, grade, and address of each child is divided among the various Sunday Schools. The teachers continue to ask the children if they attend Sunday School and urge regular attendance. Many children are now in Sunday School as a direct result of the Week Day teacher's interest.

The greatest difficulties have been the lack of proper equipment, and the frequent conflicts with Church suppers, afternoon meetings, etc. The average Church is not equipped with sufficient blackboards, tables, chairs of suitable height for children, and places for wraps. The class rooms are poorly lighted and ventilated. These difficulties will be overcome as the people in the Churches see some of the results obtained, and begin to realize the importance of the work and the necessity for proper equipment.

Though it is early to expect any outstanding results in the lives of the boys and girls, there are some that are gratifying and which serve to show what may be expected as the school continues. The children like it. The one o'clock classes frequently ask to remain all afternoon. The classes entering Junior High have repeatedly asked that they be included in the Church School. The parents are more and more expressing appreciation of the results which they see in the home.

While the work is still new, it is now thoroughly established in the hearts and minds of the people of Wilkinsburg. The improvement that will come in the school from their enthusiastic cooperation and financial support as well, will go far toward giving to the boys and girls of Wilkinsburg their right to a religious education of as high a standard of efficiency as that received in the Public School.

In the establishment and maintenance of the school, Wilkinsburg has said to the world that it believes with Dr. Stout "that religious instruction should be regarded as an integral part of the education of every child," and that this community intends to fulfill its duty by affording favorable opportunity for every child in the community to receive adequate religious instruction.

#### *Glimpses Here and There*

One day when there was no Public School because of no heat in the building, we wondered whether the children would come to Church School. They had not been admitted to the Public School and hence had no instructions from their teachers about what to do. The usual percentage of children attended the one o'clock classes. The two-thirty classes registered about 75%. The upper grade classes had the highest percentage of attendance. Many of the boys and girls were skating on a pond near the school. They left their skating to attend Church School, returning to the pond after school was over. Several children came asking that they might remain for the double session and did so.

Nearly all the children express disappointment when their particular Church School day falls on a holiday.

A little third grade girl said to her mother one day, "O, goodie! this is Monday. Mother, do you know why I like Monday the best?" Then continued, "Well, Nancy comes on Monday (Nancy being the laundress), and it is Church School day."

Another child in third grade said to her teacher, "I almost did not get to come to Church School today." "Why?" asked the teacher. "Well," answered the child, "I have been sick all week and could not go to school. Mother said that I could not come to Church School either, but I just tormented the life out of her until she let me come."

One child when asked if her father liked the work we were doing in the school, replied, "Oh, yes, I should think anyone would."

Mothers of some of the little first grade children have frequently told of their enquiry why a blessing was not asked at the tables as they

did in Church School. Several have reported the establishment of this custom as well as that of family prayer as a result of the child's request.

The story of Samuel had been told in a first grade class. After developing the thought that God speaks to us through the still small voice, the teacher asked if any child had ever heard the still small voice. Several raised their hands, and one after another gave the following answers:

- "It told me once not to go off the porch."
- "It told me to come straight home from school."
- "It told me not to fight with my little brother."
- "It told me to stay in the yard."
- "It told me not to cut the fresh bread."

The second grade classes were memorizing the Luke account of the Christmas story. When the school closed for the holidays the teacher gave each child a copy of the reference and suggested that perhaps the mothers would finish teaching it. Later a mother told the teacher that her little girl and a neighbor child were playing Church School when they came to her with the Bible asking that she teach them the Christmas story. She joined the play, teaching them the story. Day after day, the neighborhood children were found playing Church School. When they returned to school they could recite correctly the entire story from the Bible.

In a fourth grade class, the teacher noticed a boy who seemed quite anxious to use the Bible although he could not find the references. He would ask after every story, "Is that in the Bible?" and have the nearest boy show him how to find it. Upon questioning, the teacher discovered that there was no Bible in the home, and little likelihood of any home cooperation in securing one for him. She sent him a Bible at Christmas time. He is very proud of it and never fails to bring it to class. He can now find the references more quickly than any other one in the class.

One day in a fifth grade class, the teacher prayed for the mother of one of the children who was in the hospital seriously ill. The following week one of the children said, "Mrs. R—. I prayed every night last week for Dorothy's mother to get better."

In examining the note books one day, a sixth grade teacher noticed that a girl had marked a cross after a certain date when her Church attendance was recorded. The teacher asked why she had done that as it seemed to spoil the page. She replied, "That is the day that my Daddie joined Church."

One teacher in talking with a sixth grade boy after school, said, "Emil, I am surprised to notice that your enrollment card states you do not belong to Sunday School. How is that?" "Well," answered Emil, "my mother is a nice woman, but we are Swedish. There is no Swedish Church here, so we have not gone anywhere since we moved to Wilkinsburg four years ago." "Would your mother object to you going to another Sunday School?" enquired the teacher. "No, I think not," answered the boy. It was then arranged that if his father and mother were willing, he would go on the following Sunday with his boy friend who happened to be present. He did go and has been a regular attendant since that day. A few weeks later in looking over the note books, the teacher noticed that his record for Bible reading week after week stated "I did not read my Bible this week." She again made an opportunity to talk with him after school. In reply to her question, he said, "I have no Bible. Our Bible is Swedish and I cannot read Swedish." The teacher suggested that the boy save his spending money

for the purchase of his own Bible. This money bought the first English Bible to go into that home. Later these facts were given to the minister of that Church and resulted in the whole family becoming interested in the Church life.

A mother of a child in the first grade came to the Church School to visit. In talking with the teacher she said, "I want to thank you for what the Church School has done not only for my little girl, but for me and my husband as well. When our little girl began asking us why we did not have a blessing at the table as did the other little children of the Church School; and why we said our prayers at night only when we could say them in the morning too; and why Daddie didn't go to Church; and why he didn't talk to God the way the Church School teacher did; we were both ashamed of ourselves, and began first to say the little prayers and blessings she tried to teach us. Now, we have real devotions every night and morning, and she is so happy that she can hardly wait until I wash the dishes. She tries to teach little brother all the songs, the prayers, and the stories which you tell her." And then the mother added, "Her father is a different man and I am a different woman. Truly 'a little child shall lead them.'"

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### News Notes

Dr. W. A. Cook of Park College is again giving courses in Religious Education in the Asheville (N. C.) Summer School.

Prof. Herbert F. Evans, of Berkeley, is lecturing in Religious Education at the University of Chicago in the Summer Quarter.

The First Lutheran Church of Dayton, Ohio, has just closed its fifth Summer School of Religious Education. The school differs from the Daily Vacation Bible School in that it is more carefully graded and the course of study is more intense. The pastor of the church, Rev. Miles H. Krumbine, acted as school director.

Batavia, Illinois, has recently organized a Council of Religious Education for the improvement of the week-day schools in that town. The Council consists of the pastor and three representatives from each church desiring to co-operate. Eleven denominations are represented. The president, Mr. Nicholas Johnson, is a banker and leader in civic affairs; the vice-president, Mr. H. C. Storm, is superintendent of the public schools; the secretary, Miss Grace D. Phillips, is the minister of the Christian Church; and the treasurer, Miss Carrie Stephens, is the city librarian. The plan is for the whole council to meet regularly in March, June, August, and November for study and discussion of local problems and for investigation of methods and achievements in other cities.

The Seventh National Conference of the American Country Life Association is to be held in Columbus, Ohio, November 9-11. The topic is "Religion in the Rural Community," and the aim is "to take steps toward the formulation of a practical, inclusive, and fundamental religious program for agriculture and country life."

At commencement, May 28, 1924, the following were granted the degree of Doctor of Philosophy in Religious Education from the Hartford School of Religious Pedagogy, and have taken the following positions: Alfred T. Barr as pastor of the Presbyterian Church at Thompsonville, Conn.; John E. Hartzler, president of Witmarsum Theological Seminary, Bluffton, Ohio; Stanley Scott to head the Departments of

Bible and Philosophy in the Pennsylvania College for Women, Pittsburgh.

A most significant feature of the Hartford commencement was the announcement made by Dean Knight to the board of trustees that he and his daughters would give the sum of \$75,000, three-fourths of the estimated cost of erecting the Pedagogy Building on the new campus.

The Naperville (Ill.) Community Week Day Schools closed their third successful year early in June. Ninety-seven per cent of the grammar school children were enrolled. The Naperville Council of Religious Education also sponsors a Community Training School. The various churches of the city co-operate under a federated unified program. The financial budget is raised without solicitation, being cared for in the regular budgets of the churches. Prof. E. W. Staffeld, of the Evangelical Theological Seminary, Naperville, is the director of the system.

American Education Week is to be observed November 17-23. During this period the entire nation is called upon "to dedicate itself anew to the great task of universal education for democracy, to see and know the schools, to consider in a public way the big problems of education, and to join in appreciation of its achievements." The tentative program is disappointing. Thus, the flag is declared to be the "living symbol of the ideals and institutions of our Republic," but patriotism is considered in terms of putting down the red flag, stamping out revolutionary radicalism, taking an interest in government affairs, voting, and helping immigrants and aliens to become American citizens. The slogan for the day is "America First." It is to be hoped that individual ministers and educators can make for themselves a better list of American ideals than the suggestions of the joint committee.

The twelfth year of the Auburn Summer School of Religious Education, Auburn, New York, is being held July 28th to August 9th. In affiliation with the school is a Summer School of Religious Drama, under the auspices of the Religious Drama Committee of the Federal Council of Churches of Christ in America.

The largest and most complete library of strictly educational literature in America is maintained by the United States Bureau of Education at Washington. This library is administered as a central reference and lending collection for the teachers and educators of the United States. Its bibliographers supply information to investigators of technical educational subjects. On request the library will give information and advice regarding methods of organization, administration, cataloguing, classifying, etc., for educational libraries and educational book collections.

Dr. P. R. Hayward, for the past three years General Secretary of the Religious Education Council of Canada, is the new superintendent of the Young People's Department of the International Council of Religious Education.

The Universal Christian Conference on Life and Work is to be held in Stockholm, Sweden, August 11-31, 1925. Among the subjects to be discussed are:

- (a) The Church and Economic and Industrial Problems.
- (b) The Church and Social and Moral Problems.

- (c) The Church and International Relations.
- (d) The Church and Christian Education.

The Mid-West Section of the Association of Biblical Instructors held a most profitable session at the Chicago Theological Seminary, June 16-17. Prof. Jacob Balzer, of Carleton College, is the newly-elected President of the Association.

Dr. John E. Bentley, formerly of the Iliff School of Theology, has been appointed director of the new school of religious education of the American University in Washington.

Dr. David Trout has been called to the Chair of Bible and Religious Education in Union Theological College, Chicago.

Nine States now require that the Bible be read at stated times in public schools, according to information recently compiled in the Bureau of Education. These states are Alabama, Delaware, Georgia, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania, and Tennessee. Three states—Maine, Delaware, and Kentucky, have passed Bible reading laws since the publication of Bureau of Education Bulletin, 1923, No. 15, in which six states were reported.

For the third time in six years Boston University School of Religious Education and Social Service has outgrown its quarters. The Trustees of the University have announced that in September the school will open its seventh year in the Claffin Building, 20 Beacon street. Additional class-rooms and assembly halls have also been secured in the Congregational House at 14 Beacon street.

The National Association for Child Development, an association of labor men and women, educators and parents, with headquarters at 70 Fifth avenue, New York, have succeeded in establishing an excellent children's summer camp of great educational promise. The children who come to this camp are assured a good time, but much more. They will have an opportunity to do the things they like to do, and begin the process of developing whatever natural capacities they may have. The Association believes that the salvation of organized society will require the elimination of the militaristic spirit, and so proposes as a substitute for the intellectual and physical trappings of militarism, "the organization of life's most interesting, practical and constructive activities, physical as well as intellectual, into a system of individual and social education."

A nine weeks community institute of religion was held last winter by Kalamazoo College. The institute differed from the conventional undertaking in that the work was of college grade throughout. Of the total registration 23 were Kalamazoo College Students, approximately 40 were church school teachers, approximately 50 were public school teachers, and some 49 were classified as social workers and parents. The average attendance was over 70 per cent. In response to the interest awakened the college is now planning to continue the evening courses in religion during the fall of 1924 and also to increase the scope of its community service by adding additional courses from the general college field. Dr. Ernest B. Harper, of the Department of Sociology, is the Dean of the Evening Courses.

## Social Progress Through Education

A review of Ellwood's "*Christianity and Social Science*"<sup>1</sup> and Coe's "*Law and Freedom in the School*."<sup>2</sup>

THEODORE GERALD SOARES

These two books may not seem to belong together. The one is sociological, the other pedagogical. One deals with human nature and its possibilities, the other with methods of education. One is a challenge to the church to take account of the significance of social science, the other is an analysis of the educative project. Yet they are most interestingly complementary. Fundamentally they both deal with a supremely significant problem of today: the development of a generation that can make a better world than that in which we live.

Education for the attainment of the spiritual possessions of the race is a familiar concept; education for the enrichment of experience is coming to be understood; education for taking one's place efficiently in society is a fruitful theory; but education for the improvement of society is a more recent idea. We have generally felt that if we could make our children about as good as ourselves we should be doing very well. That we may equip them to criticize our social attainment and to surpass our moral achievement has not always entered into our somewhat complacent views. These two important books call us to face this social duty.

One of the difficulties in the way of a theory of education for social betterment is the idea that human nature is, by its very constitution, fitted only for the condition of things that now obtains, or that at least any increment of socialization in any generation must be very slight. The social psychologists are still engaged in the battle of the instincts, so that we do not know whether, as teachers of children, we are dealing with organisms highly furnished with tendencies to specific reaction or with those possessed of a generic urge that will express itself in the patterns of behavior of the group. In any case we have long ago given up the idea that there is a specific religious instinct to which we can make appeal. We are further confused by the theory that has great vogue today that all the higher values of life grow out of the passion of sex. To build a scheme of religious education upon that would be a bit baffling, to say the least. Besides all these, the religious educator has to meet the popular notion that human nature is wholly dominated by selfish propensities.

Ellwood gives us a basis for religious education in human nature. He insists that "an exclusively egoistic theory of human nature has no foundation in scientific psychology." He builds his argument not on an attempt to discover original nature but on the fairly sure sociological ground of the character of the primary or face-to-face groups of primitive life. Those groups were made possible, and so humanness was made possible, by the ability to live together in kindness, cooperation, and mutual service. Those attitudes were already achieved by our early ancestors. Our hope for a more complete socialization than we have attained is not a visionary dream contradicted by the facts of life; it has a scientific basis in the expectation

1. Christianity and Social Science, Charles A. Ellwood. The Macmillan Company, New York, 1923.

2. Law and Freedom in the School, George A. Coe. The University of Chicago Press, Chicago, 1924.

that what man early attained in a very simple society he may learn to attain more effectively in a complex society. For it was the complexity that changed the character of the earlier groups and developed the suspicions, envies, hatreds, prejudices, wars, that trouble us today. When group met group in the struggle for hunting grounds and pastures, and presently for territory and slaves, and later for commerce and wealth, the "predatory" tendency over-balanced the "productive" tendency and gave us the tragic history, in the stream of which we ride today.

We cannot return to the simple life of the face-to-face groups, but we can set ourselves deliberately to learn how that pattern of living may be followed in our modern life. This, as Ellwood discusses it, is the process of socialization, and his treatment of that concept is particularly illuminating. We shall get the method and plan for this process from the study of social science, but whence shall we derive motivation for an endeavor that means the *re-forming* of society? Ellwood finds the inevitable driving power in religion, preeminently in the religion of Jesus, who found the patterns of his ideal society in that very family group, where first of all mutual service developed. It is interesting that, while many religious leaders are deplored the usurpation of religion by social service, the sociologist turns to religion as the motive power, not only for certain forms of social advancement but for the very salvation of society itself.

And Ellwood sees that we must begin with our children. The educative process must be fundamentally a socializing process. It is the supreme business of the church to help its children by study and practice to become progressively the citizens of a Jesus type of society. To this end we must dare to teach them to distinguish between the Christian and the un-Christian elements in our society, and to help them with religious devotion to seek to develop the one and to eliminate the other. There is nothing more fundamental than this in religious education.

Coe comes to the same result from another point of view. He is concerned with the project principle in education, and has made a notable contribution to the subject. His title "Law and Freedom in the School" might seem to indicate a cautious limitation of this principle, but he disavows this at the outset. The purposive project is not carried on in a vacuum, where one may do as he pleases, but in a world where very definite conditions obtain. It is a world of natural law, and freedom is the discovery of what can and cannot be done. For children in school this is a world where there are older people who have knowledge and insight. Freedom is joyous co-operation with the teacher in the discovery of values and in the practice of effective living. Here Coe points out a most important quality of freedom, namely, that freedom and moral authority are not mutually delimitative. The one does not decrease as the other increases; like the sharing of joy they both grow together. Coe finds this true in the larger control of society. Children cannot do as they please in our complex organization of life. But they can learn what that organization of life means, what it involves, why it is as it is. They can will themselves into that organization as they come to understand it. And more than that, they can learn to criticize the organization and to help to bring about its *re-construction*. Immediately the question arises whether we would dare to educate our children to criticize our society. But how can we dare do otherwise? This is education at its best.

In his chapter on "Moral Law and Moral Creativity," Coe most definitely treats the possibility of moral evolution. The child in school is not only to choose the morality of the group, he is also to learn how that morality may be transcended. There is the terrible danger of "a moral duality, the acceptance of standards, but non-expectation of obedience to them." And because children are not yet habituated to this duality, it is through them that society may enlarge and improve its own moral practice. What would this statement mean in moral education: "the most affectionate loyalty is ever that which recognizes the defects in the object of its devotion"? Coe believes that this can be carried out not only in the upper schools but even in the grades.

In his last chapter, "A Healthy School in a Sick Society," he points out that society should see in its schools its own exceptional opportunity of reforming itself. The educative project may be the means by which the school may outrun the ways of adult society and so educate a citizenship in the method and practice of social evolution.

To those who think of the project principle as a mere new device of experimental pedagogy this fundamental treatment of its essential nature will be a most valuable corrective. Dr. Coe has here made another of his significant contributions to educational science.

### Book Reviews

#### THE CHILD: HIS NATURE AND HIS NEEDS.

*Edited by M. V. O'Shea.* (The Children's Foundation, 1924.) (Pl.)

An interesting example of the growing interest that is being taken in the welfare and education of children is the work of the Children's Foundation. The Children's Foundation was chartered by the State of Indiana in 1921, with the object in view of inquiring into and studying "The child, childhood and child life, and such ideas, conditions, influences, forces, institutions, personalities, and things as affect, act, or re-act upon the existence, growth and well-being of children." The further object of the Foundation is to disseminate the results of such study that individual and public interest may be awakened in the well-being of children.

The present volume, a study of nearly five hundred pages, is the first important contribution of the Foundation. The book is an attempt to bridge, at least in part, the gulf between knowledge and practice in respect to the care and culture of childhood and youth. It is a well known fact that most of those who are immediately engaged in child-training have little or no acquaintance with the results of scientific investigation in this field. It is only the exceptional parent who has the time or the facility to assimilate even a part of the technical studies that are being conducted in our times on vital matters affecting the welfare of the young. In this study the Children's Foundation makes available for practical use and application, the conclusions of recent researches and experiments in the training and education of children.

The volume has been prepared by a specially selected staff of authorities under the supervision of M. V. O'Shea, Professor of Education, the University of Wisconsin.

In the first chapter Professor Bird T. Baldwin of the University of Iowa, shows that the science and practice of child development and training are more intimately associated today than ever before in the history of psychology and education. More books are available in educational psychology, school systems are coming more and more to recognize the principles of individual development, laboratory schools are being established, and there is a new study of health education, mental development, and the promotion of normal and superior children in the school.

Chapter two, by Prof. Mary T. Whitley of Teacher's College, Columbia University, deals with the child's instincts and impulses. Professor Whitley passes over the academic question of instinct to discuss the redirection of tendencies. If an instinct or impulse leads to desirable results we wish to strengthen and encourage it. If an impulse leads to undesirable results we may wish to get rid of it. We need to know chiefly how to modify the less desirable behavior—to find another and a better outlet for the impulse than the one the child happens to be using. The methods of procedure are reward, stimulation, punishment, disuse, substitution, and sublimation. Three types of emotional response are shown in early infancy. Anger is aroused by thwarting. Love impulses have two aspects, each meriting study of its characteristic phases in each

of three periods of childhood. Most fears are induced, not original. All these emotions need control and sublimation. Though psychologists of varying schools might not agree upon the author's treatment of this subject, there is considerable of value for parents in its practical suggestiveness.

In chapter three, Prof. Whitley discusses the active nature and needs of childhood. Motor control, in general, begins with the larger, older, fundamental muscles, so that fine co-ordinations cannot be made by young children. Since the growth is not uniform, children are constantly readjusting their habits of motor control. There is a progressive socialization from the individualistic play of the three-year-old to the team game of the sixteen-year-old. Play involves not only hygienic and physical values, but also the educational values of getting information and exercising aesthetic judgment.

The development of intellect in childhood and youth is considered by Prof. Walter F. Dearborn of Harvard University. Historically there has been an unsuccessful search for a single, infallible mental test. Two important changes were introduced into the field of mental testing by Binet and Simon. The first was that, since no single test was sufficient, a combination of a number of tests or problem situations might be used, the average of which would give a more representative value than any one test alone. The second proposal was that comparison of individuals could be made in terms of the average development or attainment of children of various ages, the now familiar concept of mental age. Binet's tests have since been revised and extended by various investigators. The chief advantage of the method is that it offers a means of viewing the intellectual development as a whole. Of course one is continually confronted with the specialization of abilities, but the fact remains that the most important recent advance in our knowledge of the growth of the intellect has come about through a method which obscures these differences by striking a balance or average of the individual's abilities to find a measure of his general intelligence.

Dr. Henry Neumann of the Brooklyn Society for Ethical Culture writes concerning the "Child's Moral Equipment and Development." The moral nature cannot be understood apart from other life-problems. Character cannot be separated from everything that the child feels, does, and thinks. The child is neither an angel nor a demon, but a being with all sorts of native propensities whose outcome is shaped by the direction in which we guide them.

Chapter six is devoted to the "Social Traits of Childhood and Youth," by Dean Frederick E. Bolton of the University of Washington. Children have instinctive tendencies toward the manifestation of social traits. Approval and disapprobation are powerful factors in determining conduct. If the leader of the child group or gang can be enlisted in worthy enterprises the rest of the group will follow.

Chapter seven, by E. A. Kirkpatrick, Director, Child Study Department, Massachusetts State Normal School, is entitled, "The Child's Mastery of the Arts of Expression—Language, Drawing, and Music." There is much similarity in all learning. New connections are formed between nerve centers and muscles concerned in native and acquired activities, in accordance with the laws of *repetition, recency, intensity, primacy, and satisfaction and dissatisfaction*. The process is one of increasing adjustment and coordination. The more completely the various arts of expression are made automatic processes that will function quickly and accurately wherever conditions and consciousness give them their cue, the better has been the training, for the mind is then freed from hampering details.

Prof. H. H. Goddard of Ohio State University, is concerned with bridging the gap between our knowledge of child well-being and our actual care of the child. If the care of our youth were intelligent and efficient we would expect to find each successive generation becoming more and more free from the problems and annoyances of previous generations. But instead, many of the most serious problems are increasing in magnitude and complexity. Varying groups come forward with their particularistic explanations, but these explanations are childish and superficial. We are now coming to realize that there are wide differences in the capacities of children, and that it is necessary to adapt the training to the nature and ability of the individual child, if the child is really to live in his environment and civilization is to be transformed.

"The Relation of Nutrition to Mental Development" is considered by Prof. Wm. R. P. Emerson of Tufts Medical College. Nutrition is not considered as synonymous with nourishment and food, but as including all the factors which have to do with the assimilation of food and its utilization in promoting the growth and repair of the body. Improved nutrition results in greater power of mind, while malnutrition lowers the possibility of using mental processes.

In chapter ten Prof. William A. White of Georgetown and George Washington Universities discusses "Nervous and Mental Hygiene Among Children in Present-Day Life." The child is not a small adult—his own thinking processes must be understood and interpreted. The function of education is to assist the child in the full development of his assets and to minimize, as far as possible, his handicaps and liabilities. The chapter is most suggestive.

Prof. C. E. A. Winslow of Yale Medical School deals with the "Prevalence and Treatment of Sense Defects." The human body is a marvelous machine but by no means a perfect one. Just as the wise automobile owner has his car overhauled as a precaution, so children should be examined regularly by a physician whether well or ill. The doctor should be used as an agent of prevention as well as of repair.

"The Treatment and Prevention of Delinquency" is discussed by William Healy, Director, Judge Baker Foundation, Boston. The child cannot be considered apart from his environment. In attacking the problem of delinquency, the best method of procedure is to endeavor to get a fundamental understanding of the trouble. The mental life of the child is highly important; delinquency arises directly from the character of the child's ideas. Discipline and punishment may at times be advisable, but they must be well adapted to the needs of each individual child.

Chapter thirteen considers "The Care of Intellectually Inferior Children." Prof. Arnold Gesell of the Yale Graduate School is the investigator. Practically all cases of mental deficiency are recognizable and become established before the age of six years. The education of the deficient child must therefore begin in infancy. In a medical sense, mental deficiency is incurable but in a psychological sense it will respond very definitely to treatment. All but the lowest grade of mentally deficient children are educable. Training in personal habits is of primary importance. Academic training is of secondary importance. Great patience and tolerance must be exercised. Wonders can be accomplished through the liberal use of encouragement and praise. The child should be made to feel that he is of some importance in the world, hence from the beginning should be trained with the hope of ultimately making him happy and useful in some employment. When he reaches the wage-earning age, not only social agencies, but relatives and friends should cooperate in maintaining a supervision and guidance which will make his life in the community relatively contented and safe.

"Intellectually Superior Children" are also a problem. This group is considered by Prof. Leta S. Hollingworth of Teachers' College, Columbia University. Intellectually superior children are defined as those having an I. Q. of 130 or above—an I. Q. of 100 representing par. Present evidence indicates that superior intelligence is accompanied by superior temperament in children and by superior stability and stamina of character. Very recently mental tests have established that children of superior intelligence are commonly large and strong for their age. However, we cannot say that the degree of intelligence depends upon the physique. There has been a widespread superstition that gifted children became dullards as they mature. Psychologists have now re-tested many children of all degrees of mental ability, over periods in some cases as long as ten years. The outcome of these researches is that individuals maintain very nearly the same relative positions during mental development, and at maturity. There is every indication that superior children grow up to be superior adults. It is generally supposed that the gifted child comes from the humble home, but in cities where investigation has been carried on only a small proportion of children of high intellect originate among the manual workers. The great majority originate in families where the father is a professional man, an owner or executive in business, or a clerical worker. There is no biological law of compensation, whereby a person who is gifted in one respect is usually inferior in other respects—though it must be said that the talent for drawing and the talent for music do not seem to have much relation to ability in general. Educational policy in the United States at present gives scant recognition to children of superior ability. There are, however, progressive educators who are experimenting with new methods of teaching the gifted, and are trying to provide genuine opportunity for them. Further progress is dependent upon psychological and educational research.

Prof. Winfield Scott Hall deals with "The Period of Adolescence." The chapter describes the characteristics of the adolescent and discusses particularly the matter of sex development. Dr. Hall urges that children early in life be instructed concerning social relationships and personal attitudes and habits, and that this instruction should be idealistic, positive, and constructive.

"The Need of Bridging the Gap Between Our Knowledge of Education and Our Educational Practice" is discussed by Hon. John J. Tigert, U. S. Commissioner of Education. That the gap has not been bridged has been due in large measure to the absence of scientific method in the treatment of education. Then too there has been a persistent conservatism in education. Men up-to-the minute in other affairs will still think of education in terms of the little red school house—it takes a long time for the general public to see education as the educator sees it. Still further, educational practice has been retarded by political rather than the professional control of education. Inadequately trained teachers are also an element in the problem. Of late men have seen as never before the real need for the re-organization of the school curriculum. There is too much waste in our schools. The elementary curriculum can be shortened and at the same time enriched by the addition of subjects having value in contemporary life. In some ways, however, practice outruns knowledge. There

is always experimentation in the schools and it is through this experimentation that a sound knowledge is builded.

Prof. O'Shea describes the changing objectives in American Schools. The typical parent has the bread-and-butter objective mainly in view in planning the education of his children. Furthermore he desires the child to pursue such studies as will enable him to avoid the criticism of his associates—certain studies are "fashionable." He does not regard it as important that his children should study subjects that would help them to understand human nature in its deepest aspect. The training is for a superficial rather than a profound social adjustment. The typical parent does not appreciate the value of studies that dispel fear and superstition. Neither does he value highly studies that cultivate a child's aesthetic appreciation. But the chief objectives in American Schools are not being determined primarily by parents but rather by those who conduct the schools. The emphasis of these leaders is upon social adaptation. The world of the pupil must be a growing one. Really to live in a social environment is the most important educational objective.

Prof. O'Shea also discusses "Changing Courses of Study." For a quarter of a century there has been a bitter battle over the doctrine of formal discipline. The struggle is not yet over, but increasingly topics and subjects that have been retained in the course of study merely for the purpose of training mental faculties have been marked for deletion. The movement in American Schools is to reconstruct courses of study on the basis of direct usefulness in actual life. Age alone insures the retention of no topic. Culture does not depend upon the mere possession of facts. The advocates of vocational education maintain that all subjects can be taught so as to confer culture, and that no subject which is taught simply for cultural purposes can yield culture in the highest degree. Originally girls were trained in the same way as boys, but now there is a growing tendency to train girls in home-making as well as in general educational subjects.

Methods of teaching and management are also undergoing a change. American teachers have in the last few years been trying to base their methods of teaching upon the psychological principle that a child learns by doing rather than by memorizing exclusively. Mere word knowledge does not of necessity give understanding of actual concrete situations. Words are *symbols*; they have no meaning for a learner unless they are embodied in concrete experience. The more completely a pupil can *do* what he has learned, the more completely he attains the ideal we are striving for in the methods of teaching in our schools.

As a nation we have been so busy developing our natural resources that we have overlooked to a harmful extent the development of our human resources. In chapter twenty Prof. O'Shea describes the increasing attention now being given to the promotion of health and physical development. There is improvement in the hygiene of school buildings. The problem of malnutrition is being studied. Medical inspection is provided in the schools. Physical education is becoming a regular part of school work. The study of physiology and hygiene is required in every progressive community. However, this study to be really effective must be adapted to the particular interests and needs of the individuals for whom it is designed.

In the concluding chapter Prof. O'Shea considers the extension of educational facilities, opportunities, and requirements. Each year we are increasing the number of days that the child may and *must* attend school. We are also working out programs for extending the compulsory school age. In the rural districts there is a steady movement toward consolidated schools. The American maxim seems to be: "The more education the better for the individual, the community, the State, and the nation."

The bibliographies for the separate chapters are most inclusive and of real value. It is the opinion of the reviewer that the volume is of decided worth for parents, teachers, and all interested in the field of education. The fact that the book is a cooperative study leads to some, though not a serious, duplication of material. The specialist may at times be disappointed by the somewhat popular treatment of certain questions, and the untrained person may at times feel the book is too technical; but on the whole a good balance is maintained. It is not to be expected that any one person will agree with all the conclusions, but the book stimulates thought and so is justified.

A certain number of copies are being distributed gratuitously by the Foundation. Other copies may be obtained by the payment of One Dollar to the Publication Fund of the Foundation. The address is: "The Children's Foundation, Valparaiso, Indiana.

C. M.

THE TEACHING WORK OF THE CHURCH, *Committee on the War and the Religious Outlook*. (Association Press, New York, 1923, \$2.00.) (Q. 4.)

A group of educational leaders from various Protestant denominations have collaborated in producing this volume which is issued as the final report of the Committee on the War and the Religious Outlook. The men who have cooperated in presenting this survey of the educational task of the church, viewed as a unified process are: Professor Luther A. Weigle, Rev. Benjamin S. Winchester, Professor William

Adams Brown, Rev. Erwin L. Shaver, Dr. Robert L. Kelly and Rev. Samuel McCrea Cavert, who carried the responsibility for editing the book. It seems eminently fitting, if not inevitable, that, following the series of studies dealing with the necessity and opportunity for a radically transformed religious program based on the conditions and needs revealed by the war, the final report of the Interchurch Committee should analyze the resources, formulate and evaluate methods and critically consider the various agencies, available or desirable for achieving the new task confronting the church in the modern world. With this background we would anticipate the authors' stress on the fundamental character of the church's educational program and its interpretation as primarily social in aims and nature.

The endeavor to present the various phases of the educational enterprise from a complete and unified perspective attains a commendable measure of success. The significance for the church in the new outlook and program of general education is sketched with tremendous force. There is a masterly survey of the social environment of the modern man, which has been vastly modified in structure, habits and thought-forms in recent decades by the rapid development of science and invention. The factors involved in the religious education of children, youth and adults are suggestively discussed. A valuable critique of the teaching agencies of the local church is given. The newer movement for week-day religious education receives most capable treatment by Shaver, whose extensive survey of this movement in 1922 is familiar to all readers. There is a valuable presentation of the need and possibility for a unified program of religious activity for the community and nation. By no means the least important section in the book deals with the church's task in training an adequate leadership.

The volume reflects a growing recognition of the fact that if society is to be reorganized on the basis of our religious idealism, the element of good will though indispensable is not sufficient. A solution to the great, throbbing, concrete problems of our social life will only be secured by the use of intelligence, by scientific methods of analysis and experimentation. A growing alliance between Christianity and the social sciences is one of the most promising present-day signs that religion may at last possess a technique for the realization of its ancient quest for fuller, happier, more abundant life for humanity.

The chief disappointment for many in the volume will be the tendency of some of the authors to regard the educative process as instructional and intellectual rather than as "a course of experiences in Christian living." A larger emphasis on the actual life experiences, situations and activities that develop attitudes, habits, and conduct would enhance the value of the entire study.—HEDLEY S. DIMOCK, the University of Chicago.

**THE SUCCESSFUL SUNDAY SCHOOL AT WORK.** C. S. Leavell. (George H. Doran Company, New York, 1924.) (S. 2.) This book has undoubtedly been written by a man of wide experience. It contains many valuable suggestions. The various phases of Church School organization are discussed in a readable and understandable manner. The author's point of view is thoroughly evangelical. He wants the Sunday School to be a *real* school, but he conceives the school from the old point of view.

"The ideal of the Sunday School," he says, "is the teaching of the Scriptures to the salvation of souls and the development of Christian character."

Regarding the necessity of trained teachers we read: "If all the teachers have been trained, then they are all 'made in the same mold,' so to speak, because their ideas are all based on the same principles and they will nearly always 'think alike' when under similar circumstances. Nothing can possibly contribute as much toward unification of the school in thought and effort as the training of the teachers."

The book says much about "enthusiasm" and "friendly rivalry." Perhaps no further review would have been necessary as an indication of the mind of the author than his definition of the Superintendent:

Spiritual.  
U niting.  
P unctual.  
E nthusiastic.  
R ighteous.  
I nformed in S. S. Work.  
N ot irritable.  
T actful.  
E xecutive.  
N ot given to speech making.  
D enominational loyalty.  
Eager to win souls.  
N ot easily discouraged.  
T eacher's friend.

The book represents a stage in Church School organization, but by no means the final one.

**ORGANIZING THE CHURCH SCHOOL,** *Henry Frederick Cope.* (George H. Doran Company, New York, 1923, \$1.75 net.) (S. 2.) It is interesting to compare this book with the author's "Modern Sunday School" issued some fifteen years ago. Certainly there has been a real advance in social thinking. The author no longer regards religious education as confined to knowledge processes, but rather sees it "as our endeavor to afford all growing persons such a continuous, varied and complete experience of living in a religious society as will reveal the practicability of its laws, the satisfactions of its ways, as will develop in them its abilities, form in them its controlling motives, and engage their powers in its purposes."

To usher in the new society of love and cooperation the church must organize itself and in this connection Dr. Cope considers the Board of Religious Education, the Director, the Sunday School Superintendent, Teachers, Supervisors, the materials of teaching, gradation, departmental organization, correlation, and the like. The special chapters devoted to the departments of the Church School are most suggestive, especially the sections dealing with correlation.

The point of view is thoroughly modern and the book takes full cognizance of the democratic trend of present-day education. The bibliography is well selected. The kind of a book to add to the Church School Library.

**SYLLABUS OF A COURSE IN MORAL EDUCATION,** *Paul F. Voelker.* (Olivet College, Michigan, 1923.) (F. 2.) In this syllabus President Voelker has given to us a group of topics and questions which are the outgrowth of actual classroom experience. Some of the topics are: The Objectives of Moral Education; Virtue and the Virtues; Vice and the Vices; Causes of Moral Disease; Moral Prophylactics; The Relation of Religion and Morality; Moral Motivation; Sublimation; and the like.

Each topic is made up of ten searching questions, a project, and references to selected readings. The section on "Moral Prophylactics" is typical. Here are some of the questions: (a) Which is easier, prevention or cure? (b) If ignorance is no excuse in the eyes of the civil law, should it be an excuse in the eyes of the moral law? (c) On whom rests the responsibility if a young person fails morally because of ignorance? (d) To what extent might ignorance of evil be a good thing? Is it possible to give too much information? (e) What responsibility rests upon the community to provide a healthful environment? The project is to make a list of ten bad deeds that the students know to have been committed and then to ascertain how many of them might have been prevented.

The bibliography of the syllabus is thoroughly modern, and covers a wide range. Through the use of the discussion method Dr. Voelker avoids the pitfalls attending direct moral instruction. The psychology and sociology underlying are sound.

The syllabus is valuable for teachers and discussion leaders interested in moral education.

**WEEK-DAY CHURCH SCHOOL METHODS,** *Thomas S. Young.* (The Judson Press, Philadelphia, 1924, \$1.00 net.) (S. 9.) This little volume is a Judson Training Manual for the promotion of week-day church schools. After defining the field of Religious Education, the author briefly discusses the types of week day schools and proceeds to illustrate each type from schools now in operation. He then takes up the subjects of promotion, organization, curricula, teaching, and administration.

The book should prove useful as a handy, non-technical, presentation of the week-day school and its problems.

**HOW TO DRAMATIZE BIBLE LESSONS,** *Mary M. Russell.* (George H. Doran Company, New York, 1924, \$1.60 net.) (S. 6.) The book contains twelve Biblical stories, each followed by an appropriate dramatization. It is not expected that the teacher will use either the story or its dramatization exactly as it is found in the book. The purpose of the author is rather to suggest a method of approach. The hints on costuming are good. A welcome addition to the growing literature in this field.

**DRAMA AS A FACTOR IN SOCIAL EDUCATION,** *Mary M. Russell.* (George H. Doran Company, New York, 1924, \$1.50 net.) (S. 6.) The purpose of the book is to show how amateur dramatics and pageantry may assist in the solution of some of our social problems. Five general topics are treated: (a) The History and Development of the Drama. (b) The Public School and Social Progress. (c) Educational Dramatics. (d) The Relation of the Church to Social Progress. (e) The Community as an Educative Factor.

The volume is not simply a collection of plays, but also a sound discussion of the

educational philosophy involved. Dramatics and pageantry are not set forth as a cure-all, but as a valuable aid in the complete development of the child. An excellent bibliography is appended.

**RELIGION IN THE KINDERGARTEN**, *Bertha Marilda Rhodes*. (The University of Chicago Press, Chicago, 1924, \$1.75.) (S. 8. C.) This book is designed to help parents and teachers present religion to little children in a concrete, simple, and dramatic way. Religion is presented as a significant element in the total experience of the child, hence the lessons deal with life-activities and relationships. The lesson material is drawn from Bible, from stories, from nature, and from child activity.

There are forty-two lessons, divided into eight main groups. Each lesson is planned for a Sunday school period of an hour, but in every case material is suggested sufficient for two hours of work, the second period being in the nature of a play period and associated with the earlier period in thought.

The teaching values of the holiday seasons are fully utilized. The Christmas lesson, for example, is in a group of five lessons entitled "Birthdays"—the point of departure being a common child-experience.

Play suggestions, good pictures (in separate envelopes, \$.28 and \$.80 net), and well chosen music add much to the effectiveness of the book.

We recommend it to teachers ready to leave the beaten path.

**STORIES OF SHEPHERD LIFE**, *Elizabeth Miller Lobingier*. (The University of Chicago Press, 1924, \$1.50.) (S. 8. 2.) A Sunday School project consisting of thirty-six lessons built around the life-activities of the early Hebrew shepherds. The book is a teacher's manual. An envelope containing materials for the pupil's use is also available (\$ .78). The course is the result of experimental work with second grade children. In the emphasis upon the experimental nature of learning there is a tendency upon the part of the teacher to work within a very narrow range. This book recognizes the ability of children to live imaginatively in situations far different from their own. The material is well adapted to the children and is clearly presented. One can well see that in the hands of a certain type of teacher this series of lessons could become stereotyped for without adequate preparation there would be a tendency to undue repetition of certain elements of shepherd life. On the other hand, the alert teacher will welcome this new book in the primary field. The book is suitable in every way for week day and vacation schools as well as for Sunday sessions.

**A FIRST PRIMARY COURSE FOR THE VACATION CHURCH SCHOOL**, *Edith McDowell*. (Abingdon Press, 1924, \$ .85 net.) (S. 9. 1.) Designed to meet the needs and interests of boys and girls of six, seven and eight years of age. The introductory chapter is a brief discussion of the general organization of the primary department, followed by a suggestive bibliography. Then follow a series of twenty-five lessons with the aim of helping the child "to know and love God as the Father of all and the Giver of all good gifts, to help him to know and love Jesus as God's Son and his best Helper, and to help him to discover ways in which he may follow Jesus."

The stories are both Biblical and non-Biblical, and on the whole are well chosen and well interpreted. The individual teacher must of necessity adapt them to the local need. In addition to the story each lesson contains suggestions for an opening program of worship, for illustrative material, for a period of recreation, and for the closing program.

**MODERN BUILDERS OF THE CHURCH**, *Paul Patton Faris*. (Board of Christian Education of the Presbyterian Church in the U. S. A., 1923, \$ .75 net.) (S. 9. 8.) A companion volume to the author's "Builders of the Church." A book of twenty-five lessons for the Daily Vacation Bible School. The stories are prepared for use in the Intermediate Department and cover a wide range. John Wesley, John Bunyan, George Whitefield, Roger Williams, John Eliot, Jonathan Edwards, Timothy Dwight, Phillips Brooks, and Robert Raikes are among the builders included.

Interesting, but somewhat "preachy."

**WHEN THEY WERE GIRLS**, *Rebecca Deming Moore*. (F. A. Owen Publishing Company, Dansville, N. Y., 1923.) (S. 9. 4.) Brief stories of twenty-four representative American women. The author endeavors to show the relationship between certain qualities exhibited in girlhood and the achievements of adult life. Her thesis is that success comes not from without, but from within. An interesting book for children.

**WHEN THEY WERE BOYS**, *Carroll Everett and Charles Francis Reed*. (F. A. Owen Publishing Company, Dansville, N. Y., 1922. (S. 9. 4.) The boyhood stories of twenty-four celebrated present-day Americans. A good companion volume to the above.

**WHAT EDUCATION HAS THE MOST WORTH?** *Charles Franklin Thwing.* (Macmillan Company, New York, 1924, \$2.00.) (F. 1.) The volume attempts to make an evaluation of all the sciences. It appreciates the contributions of chemistry, physics, and biology, but seeks to show that the human studies occupy zones of interest and feeling quite as noble as those which belong to the natural zones. It has for its aim to give evidence that "the education which has the highest value is based on the foundation that man himself represents the mightiest force, intimates the wisest method, and incarnates the richest result,—in fact, that his destiny is eternal and infinite."

**HOW TO IMPROVE YOUR SUNDAY SCHOOL,** *Frank Wade Smith.* (The Abingdon Press, New York, 1924.) (S. 2.) The book attempts to help Sunday School workers to discover wherein their own schools are weak or strong, and to help them formulate and initiate plans for their immediate improvement. The method is that of the survey. If a school conscientiously engages in the self-examination that the book demands, it will almost of necessity undergo improvement.

**OF ONE BLOOD,** *Robert E. Speer.* (Council of Women for Home Missions and Missionary Education Movement, New York, 1924, \$50 and \$75.) (Q. 9. A.) A short study of the race problem. The thesis of the book is that God made of one blood all races of men and that all races are but parts of one human race. Race, for Dr. Speer, is not chiefly a matter of color, either of skin, or of blood. It is predominantly a matter of group-culture and inheritance. The chapter headings are: (a) The Origin and Nature of Race; (b) The Idea of Race Superiority; (c) The Good and Gain of Race and Race Distinction; (d) The Evils and Abuses of Race; (e) Aspects and Relations of Race; (f) The Solution of the Race Problem; (g) Some Specific Race Problems of Today. The author very fairly presents opposing views—a real aid in furthering discussion. A well chosen reading list is also included. The present volume is an abridged edition of a larger book to be published in the autumn by Revell under the title, "Race and Race Relations."

**LAND OF ALL NATIONS,** *Margaret R. Seebach.* (Council of Women for Home Missions and Missionary Education Movement, New York, 1924, cloth \$75, paper \$50.) The real Americans are those who have the spirit and ideals of America. These ideals are not the product of any single group or race, but are made up of the ideals of many nations. The sketches in this book are stories of real Americans, each of whom has brought the best gifts of his race to contribute to the making of America.

**ADVENTURES IN BROTHERHOOD,** *Dorothy Giles.* (Council of Women for Home Missions and Missionary Education Movement, New York, 1924, cloth \$75, paper \$50.) (S. 8. M.) The problem of race relationships is today most acute. The author attempts to lessen the strain by giving an insight into the lives and thoughts of the men and women of many races who are our fellow citizens.

**ALEXANDER DUFF, PIONEER OF MISSIONARY EDUCATION,** *William Paton.* (George H. Doran Company, New York, \$1.50. (S. 8. M.) This volume is the second in "The Modern Series of Missionary Biographies." Its aim is not to add new facts to those already known, but to give the present day world a fresh and vivid interpretation of a great life.

The book is well written and can be used to advantage in older-young people's study groups.

**AMERICA TOMORROW, WHAT BAPTISTS ARE DOING FOR THE CHILD LIFE OF THE NATION,** Edited by the Dept. of Missionary Education of the Board of Education of the Northern Baptist Convention. (Judson Press, Philadelphia, 1923, \$1.50 net.) (Q. 9. A.) Baptists are assuming a full share of the responsibility for safe-guarding and training the child life of the nation. This book seeks to set forth some of the missionary agencies at work, some types of service, and some significant results.

**RELIGION IN ART SERIES, The Life of Christ,** *Albert E. Bailey.* (Pilgrim Press, Boston, 1924, \$2.00.) (X. O.) A set of one hundred masterpieces of painting illustrating the life of Christ. The pictures are attractive half-tones similar to the "Perry" reproductions. On the back of each picture are printed historical and artistic notes. With each set is also a fourteen page pamphlet by Prof. Bailey on "How to Study a Picture." The pictures take the place of Prof. Bailey's book, "Art Studies in the Life of Christ," which cannot at present be reprinted because of the expense. The set is of value, not only to children, but also to adults interested in religious art.

**MORE STORY-WORSHIP PROGRAMS,** *Jay S. Stowell.* (George H. Doran Co., New York, 1924, \$1.75 net.) (S. 3-W.) A supplement to the author's previous

volume entitled "Story-Worship Programs for the Church School Year." The material is planned primarily for boys and girls from ten to fourteen years of age, but can be adapted to both older and younger groups. A central theme is chosen for each month. Thus the stories of October are designed to demonstrate the attractiveness of the clean life. There is material for five Sundays and an order of service for the month. While one may question the possibility of teaching the virtues in this formal manner, certainly there is much that is suggestive for the Church School program of worship.

**THE BIBLE STORY AND CONTENT,** *Calvin Weiss Laufer.* (Abingdon Press, New York, 1924, \$1.25 net.) (S. 9.) Another story of the Bible, including its origin, its contents, and the various translations. At the end of each chapter are suggestive study topics. Covering the amount of ground that it does the treatment is necessarily brief, and yet those germinal ideas cannot but interest the pupil in a more intense study. The book is one of the Abingdon Week-Day Series.

**STUDENT'S HISTORICAL GEOGRAPHY OF THE HOLY LAND,** *William Walter Smith.* (George H. Doran Co., New York, 1924, \$2.00 net.) (A. 4.) A great amount of information in small compass. Good illustrations and maps. Has the limitations of a book endeavoring to condense much into little.

**THE LEGENDS OF ISRAEL,** *Lewis Johnson.* (George H. Doran Co., New York, 1924, \$3.00.) The sub-title reads: "Essays in interpretation of some famous stories from the Old Testament." The author has chosen twenty-eight stories (or legends, as he calls them) from the Old Testament, which he retells and reinterprets in the light of modern scholarship. He tries to place each of them in its historical and geographical setting, and discusses its origin, its development, its miraculous elements, etc. Believing that these stories, like all popular tales, have come down the ages "because of certain fundamental truths embedded in them," he strives to emphasize and illustrate these underlying truths. The bulk of the material for this book was preached from the pulpit. This fact gives the essays a rather prominent homiletic character. The book is interesting and is well written. Teachers, especially of senior and adult classes, and preachers will find this book valuable for a better understanding of these Old Testament stories, and for applying their truths to modern life.

**THE DECALOGUE,** *R. H. Charles.* (T. & T. Clark, Edinburgh, 1923.) "Being the Warburton Lectures delivered in Lincoln's Inn and Westminster Abbey, 1919-1923." The author treats the Decalogue from three standpoints—the critical, the historical, and the practical. The first of these is discussed in a somewhat technical introduction of about sixty pages, prefixed to the lectures, in which are set forth the various forms in which the Decalogue existed from the fourteenth to the third century B. C. The lectures themselves deal (1) with the meaning and observance of the various commandments at different stages in the history of Judah and Israel, and of the Christian Church; and (2) with their practical application today. The latter purpose can best be expressed in the words of the author: "But deeply as I have been interested in the critical and historical study of the Decalogue, it has been my aim to reinterpret the Decalogue on the spiritual and ethical lines already laid down in the N. T., and to apply its lessons to the crying needs of our own day." And he has carried out this aim in a thoroughly constructive manner. Those who are looking for a practical treatment of the Decalogue in keeping with modern scholarship will welcome these lectures by Dr. Charles.

**THE LIFE AND TEACHING OF JESUS,** *Edward Increase Bosworth.* (Macmillan Co., New York, 1924.) (C. O. 2.) Dean Bosworth presents the life of Jesus in the terms of Jesus' own real religious experience, being convinced that this furnishes ground for the kind of authority modern men most readily recognize. Jesus had to give an account of himself to himself in the terms of his own thought-world. We are to penetrate the real religious experience back of these terms and feel the power of Jesus' personality in this day of the world's great need, sharing even more largely his own religious experience. The work is based on the material of the Synoptists. The presentation is both modern and helpful.

**WHERE EVOLUTION AND RELIGION MEET,** *John M. Coulter and Merle C. Coulter.* (The Macmillan Co., New York, 1924, \$1.25.) (B. 6) The main purpose of the authors is to inform the public concerning the present status of evolution in order that some of the current misinformation and misunderstanding may be corrected. The necessity for distinguishing between the fact of evolution and the proposed explanations of evolution is emphasized. The volume deals with the evidences of evolution, the various theories advanced in explanation of the process, the views of modern scientists on the subject and the influences of the evolutionary idea in different phases of modern life. A single chapter devoted to "Evolution and Re-

ligion" is interesting, though its interpretation of religion will seem very meager to students of the religious sciences. As a clear, frank, authentic, non-technical statement of the present status of evolution the book may be highly recommended to the general public.

**MODERN RELIGIOUS MOVEMENTS IN INDIA,** *J. N. Farquhar.* (The Macmillan Company, New York, 1924, \$2.50.) (B. 3.) A reprint of a book first issued in 1915. This is one of the best treatments of the modern religious movements in India, written by a Western observer who has been in the country long enough to understand Indian thought. If it has any defect it lies in its stress on the thought-forms of these new religious movements at the expense of a more unified view of the thought and practice of the movements in action in the social life.

**CHURCHES OF DISTINCTION IN TOWN AND COUNTRY,** *Edmund de S. Brunner.* (George H. Doran Co., New York, 1923, \$1.50 net.) (Q. 1. R.) During 1922 the Committee on Social and Religious Surveys undertook to investigate the forty most successful town and country churches which could be found in the United States. This volume contains the stories of fourteen of these churches, each story illustrating some particular condition or problem together with its solution.

The first chapter is a report of the application of modern methods of country church work to an Arkansas circuit. The second describes an Idaho church developed out of a community impulse. Each chapter makes a contribution to the solution of the rural church problem, for each situation described is a life situation and as such carries its own authority.

**TESTED METHODS IN TOWN AND COUNTRY CHURCHES,** *Edmund de S. Brunner.* (George H. Doran Co., New York, 1923, \$1.25 net.) (Q. 1. R.) A companion volume to "Churches of Distinction in Town and Country" describing the methods employed by those churches. The third chapter of the book is devoted to Religious Education. The total Sunday School enrollment of the forty churches surveyed equals about 90 per cent of the total resident church membership. The average attendance is 66 per cent of the total enrollment, though six schools reach 75 per cent or more, with three of these exceeding 88 per cent. Attendance is stimulated by good teaching, by personal calls on the part of the teachers, by rivalry between classes and departments and by the participation of organized classes in the general program of the church. School organization follows the conventional lines. More than half of the schools use graded lessons—for the most part the International. One-fourth of the teachers are men, largely of the professional class. Among these the doctors lead, which certainly speaks well for busy country doctors. Eleven churches of the forty conduct Daily Vacation Bible Schools. Each church school curriculum includes mission study, while in four churches the entire congregation is annually organized into a graded school of missions. The record of life service recruits is high. Eighteen of the forty churches have during the past ten years sent sixty-four young people into professional Christian service.

While the curriculum emphasis, the appeal to friendly rivalry, and the somewhat standardized organization of these schools may not be wholly in accord with the best in educational practice; certainly the schools stand out as considerably above the average.

The book is a worthy contribution to the literature upon the rural church.

**INFORMING YOUR PUBLIC,** *Irving Squire and Kirtland A. Wilson.* (Association Press, New York, 1924, \$1.50.) (Q. 6.) Every welfare organization is confronted with the problem of properly and effectively informing its public. This book is an endeavor to define the common ground upon which an enterprise with information of public value, on the one hand, and the press and public on the other, can meet.

**CAVE BOYS,** *H. M. Burr.* (Association Press, New York, 1923, \$1.75.) (P. 3.) A book relating the exploits of prehistoric boys, with the purpose of being informing and quickening the imagination. The setting is that of the Paleolithic Period when man outmatched by scores of beasts in speed and strength was compelled to develop powers of mind which made him master of all. Most entertaining.

**ONE HUNDRED ONE-MINUTE SERMONS,** *Lewis G. Wilson.* (Beacon Press, Boston, 1923, \$.75 paper and \$1 cloth.) The minister who desires material suitable for the church calendar or for short advertisements in the local press, will find in this little volume much of real worth.

**AN INTRODUCTION TO THE STUDY OF THE BIBLE,** *J. R. Van Pelt.* (George H. Doran Co., New York, 1923, \$2.00 net.) (A. 5.) This volume is intended to be a semi-popular introduction to the study of the Bible. It is scholarly,

comprehensive, and modern in its presentation, yet thoroughly readable. It should prove of usefulness to pastors, leaders in the Church School, students and others who would understand the real nature and significance of our Bible.

**BUDDHISM AND BUDDHISTS IN SOUTHERN ASIA**, Kenneth J. Saunders. (The Macmillan Company, New York, 1923, \$1.00.) Professor Saunders, from his intimate contact with Buddhist peoples, gives a concise and interesting introduction to the Buddhist religion as it operates in Asia. The comparative rather than an objective method is used but the reader is given a friendly and sympathetic interpretation of Buddhism as a religion in real life. The relation of Christianity to this historic, deeply-rooted religion is discussed.

**SHORT MISSIONARY PLAYS**, Margaret T. Applegarth. (George H. Doran Company, New York, 1923, \$1.00 net.) (S. 6.) **MORE SHORT MISSIONARY PLAYS**, Margaret T. Applegarth. (George H. Doran Company, New York, 1923, \$1.00 net.) (S. 6.) More evidence of the increasing emphasis on the place of dramatics in religious education. The first volume includes eleven suggested plays representing scenes and facts from a number of nations. The second book, a companion volume to the first answers the demand for variety in the use of this vivid and appealing method of interesting people in the missionary enterprise. The plays are simple enough not to make too great demands on the time and the capabilities of the ordinary church school, missionary, or young people's group.

**HOME HANDICRAFT FOR BOYS.** *A. Neely Hall.* (George H. Doran Company, New York, 1923, \$2.00 net.) (S. 6.) Another book from this specialist in craftsmanship for boys and girls. The educational and service ideal dominate the suggestion of a wide variety of handicraft activities for boys. Most of the handicraft projects, as the title does not clearly indicate, are articles for use and enjoyment in the home. Four of the chapters give directions for radio construction.

**FOR A NEW AMERICA**, *Coe Hayne*. (Missionary Education Movement, New York, 1923, 75c.) (Q. 9-A.) An analysis of some of the outstanding problems involved in the achievement of a Christian America. The home mission enterprise is presented in the face of its most fundamental problems. The needs of the rural and frontier community, the question of racial relationships and the problems of social and industrial democracy are discussed from a practical and compelling point of view by this author of rich experience in this specific field.

CITIZEN, JR., Teacher's Manual, *Clara Ewing Espey*. (Abingdon Press, New York, 1923, \$1.00 net.) (S. 9-7.) There are thirty-two lessons in this course in the Abingdon Week-Day Series, the student's text for which is already in print. The course is designed for the first year of Junior High School. The actual problems and opportunities of present living are central. The aim is to interpret and give experience in the meaning of citizenship in home, school, church, community, national and world affairs.

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